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MODERN SERMONS BY WORLD SCHOLARS

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MODERN SERMONS
BY
WORLD SCHOLARS

EDITED BY
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IN TEN VOLUMES
VOLUME IV—FOSTER TO HYDE

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CONTENTS

VOLUME IV

	PAGE
BANISHING POVERTY—*Foster*	1
LEADERSHIP—*Frost*	25
SACRIFICE: ITS PROMISE AND FULFILMENT—*Garvie*	47
DEBTORS—*Gates*	65
THE LEADERSHIP OF JESUS—*Gilbert*	87
THE SACRAMENTAL WAGONS—*Gregg*	101
THE RELEASE OF SPIRITUAL POWER—*Griffith-Jones*	121
THE GUEST-CHAMBER—*Gunnison*	141
THE CHANGING AND THE CHANGELESS IN RELIGIOUS LIFE—*Hall*	153
THE PROCESS OF PERSUASION—*Hodges*	165
THE SINS THAT CRUCIFIED JESUS—*Hyde*	177

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FOSTER

BANISHING POVERTY

FRANK HUGH FOSTER

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BANISHING POVERTY

Prof. Frank Hugh Foster, Ph.D., D.D.

"They shall not hunger nor thirst."—Isa. 49 : 10.

The aim of Christianity has always been the well-being of man. It has always conceived the need of men in concrete and practical ways. A wounded traveler has found some good Samaritan to bind up his wounds and pour in wine and oil. The prophet in representing the perfection of the glory which God shall bring upon Israel thinks of common necessities, and says that redeemed Israel "shall not hunger nor thirst." "Fulfilling the law of Christ"—*i.e.*, filling it full, completely carrying it out—consists, according to one text, in "bearing one another's burdens." A spiritual good, totally divorced from temporal and material good, finds no support in the Bible as a goal to be attained by the perfecting church on earth. Men are everywhere to feed the hungry and clothe the naked till there be no more hungry and naked to help.

Christianity has also always been hopeful. It has always believed that in every sphere, greater are the forces which are for us than those that are against us. It has had hope of men in spite of its theories of original

sin, because it has believed in grace and salvation. It has likewise had hope of men in their earthly relations in spite of all the accumulating facts of perennial misery and poverty, because it has believed that God was able to cast up in the desert a high-way for men to return out of captivity to a land flowing with milk and honey. Its predominant but not sole method has been to convert men and to rely upon God to bring them out of poverty and distress by the operation of His Spirit bringing grace to their souls. A man saved could scarcely be a shiftless and lazy man. And the history of revivals has justified its hope.

Now and then along the path of the Church there have been efforts made to banish poverty from the earth or from small sections of it. When I speak of banishing poverty from our land, and eventually from all the world, I wish to shelter myself from the immediate reply I might otherwise expect, by mentioning these efforts thus, before I come to any propositions of my own. Else I might fear the reproach that many a bold but wise man from Paul down has received—"The man's mad!" To mention no other definite case, it was the purpose of the founders of our own nation that no one should fail to have land to cultivate and the full opportunity to gain a large prosperity. This was but seeking to fulfil the words of the prophet Isaiah.

Sir Thomas More, in his book, "Utopia" (meaning "Nowhere"; significant name!), put the destruction of poverty forward as an ideal. Yes, the scoffer may say, and this well shows that the whole idea is "utopian," impracticable, hopeless! But was More's "Utopia" altogether an impracticable dream? Are we not finding out that many of its ideas, impossible as they seemed to his day, are both right and practicable?—his nine-hour day, his public education of all, his insistence upon air, comfort, and cleanliness in dwellings, his treatment of crime by prevention rather than punishment, the remedial character of the punishment actually meted out, the value of hope as a remedial influence, religious toleration? And if thus More was four hundred years before his time in many other points, why not perhaps in this, that poverty ought to be banished, and might be? If I were to mention any other practical effort than that of our own land, I should mention the labors of Frederick the Great to bring Prussia into a state of prosperity after the terrible ravages of the Seven Years' War, in which he was largely successful. There have thus been other "utopians" besides Sir Thomas More, and it may be that the word will yet be as complimentary a term as it is now uncomplimentary!

Our conception of the hopelessness of poverty arises from the prevalence of it every-

where in all human history. Progress has come to the world in the most remarkable degree as the ages have gone on; great wealthy kingdoms like England have been developed; but in London there is awful Whitechapel, and in our own New York, on the East Side, there are slums and reeking tenements crowded with the unspeakably poor, and everywhere, with all the development of our modern system of civilization, poverty has seemed to keep step with wealth, and, as the latter has ascended to opulence and power unimagined formerly, poverty has risen and grown and spread itself in horrid emaciation and gauntness, overtopping and threatening it, a spectral figure of death, uttering a soundless threat and beckoning wealth and pride and art and learning and science to their destruction.

Poverty has thus endured; and to banish it there is need of no common effort. The difficulties in the way have hitherto been insuperable. But they have been of two main sorts: first, a difficulty of method; and second, and greater, a difficulty arising from the condition of the civilized world. Of the first of these I shall now only say that the world and the Church have been content hitherto with trying to remedy the individual evils of poverty after they have arisen, instead of preventing them. Of the second I wish to make it clear, if it is possible to do so, that

the condition of the world has entirely changed, so that the greatest and most fundamental difficulty in banishing poverty has disappeared.

We have passed in the last fifty years into a distinctly new era in the history of the world. Prof. Simon N. Patten, in his great little book, "The New Basis of Civilization," has shown that we have come, for the first time in the history of the race, into a period of surplus, that is a time when there is more than enough for everybody to eat. The world has hitherto always faced the possibility, nay, the actuality, of not having enough to eat, a condition of deficit. Famines have swept the earth again and again, and, in regions exempt from famine, individuals have always been dying from starvation, and this was unavoidable because, as a fact, there was not enough for all. But now we have studied nature and discovered multitudes of her secrets. We have developed new methods of the cultivation of the soil. We have opened new and vast areas. We raise wheat by the millions of bushels upon what were once barren plains. We have largely perfected systems of transportation. We have also learned how to preserve the perishable fruits of the earth and carry them to distant markets. Where steamers and railroads go, there is already no possibility of further famine. India needs only to connect herself by sufficient

means of transportation with Siberia to put an end forever to such famines as that which only recently swept off hundreds of thousands of her population. There is bread enough and to spare in our Father's great house of the earth for all His children. This is the colossal new fact of the opening years of the twentieth century.

We can not view this fact without a current of that enthusiasm flowing through us which such a truth ought to create, without a foregleam of that hope as to the success of new efforts which so basic a fact is fitted to inspire. If we have really passed into a new era in the history of man, if the first and primal necessities for which men have been fighting are now abundantly in hand, then it would seem as if something new might be done in the way of bringing men up out of poverty and fitting them all for useful and happy lives. Why not? There would seem to be every reason for a strong hope that it could be done.

And this brings me to the precise theme which I wish to discuss, namely: The present hopefulness of an attempt to banish poverty from the world. In the development of this thought I recur to the idea of the recent creation of the surplus. Of course, such a fact as a surplus in food supplies for man must early develop into a surplus of other things. While a man, or a community as a whole,

is obliged to contend in an unsuccessful effort to obtain daily bread, there is no leisure for other things. There is no spare effort which can be consecrated to the production of the appliances of comfort. The settler in the wilderness is content with the rude shelter of the log house for a considerable time because his main efforts are occupied with getting the plain and monotonous food which a forest farm can afford in sufficient quantity to support life. A "rude plenty" is his first achievement. But when this victory is gained, and when food becomes abundant, when there is a surplus to sell, then the more comfortable house of the later years can be built, and even luxuries can be introduced.

So the surplus of our day is a surplus which includes the great variety which modern investigation of nature has enabled man to appropriate to himself. It includes all those contrivances for comfort which are familiar in our modern homes of the best type, by which health and vigor are so greatly increased. The electric cars which thread our streets and branch out over the surface of the land are a part of it. The systems by which water and light and even heat are distributed through the city enter into it. Pianos and books and paintings belong to it. It is all about us.

Now, there was little hope of giving some

share in all this to every man—for this, and nothing less, is involved in banishing poverty —so long as we were continually brought up against a deficit in food supplies. Eating is, after all has been said, the fundamental human necessity. If there are some who, straining every power, can not get enough to eat, then there are others who will only get a scant plenty of food and little or nothing else. The men of the greatest foresight and skill will secure an abundance for themselves, and if there is not enough to go round, some must have nothing. That was the hopelessness of the problem in an era of deficit. But when there is a surplus, then the old struggle for enough, which ended in some having nothing, may be converted into a struggle to help each other to have a share in the plenty. There may be hope, because there is no condition of things which the best intentions and the most earnest effort can not meet, a real insufficiency of supplies. The old struggle against poverty was a trying to make something out of nothing. That can never succeed. The new problem is to distribute. There is nothing hopeless about that!

We may not conceal from ourselves the important fact that distribution is not mere handing out of good things to waiting crowds. Indiscriminate giving means pauperization. Men must be fitted for plenty: in a very large sense they must be made to achieve plenty

for themselves. This means that great multitudes must be practically remade. The great difficulty remaining to be met, now that the era of deficit is over, is the hopelessness which it has bred in the minds of the poor themselves. Most of them are dazed with continual misfortune. They need to be given hope and courage, and then will and energy. They need, on a very large scale, to have the conditions under which they live changed, that they may be thus recreated and converted into men capable of valuable service in the world, in return for which the world will be glad to give them their share of its prosperity.

This will demand large outlays of money; but fortunately our era of surplus has already given us the money. Large aggregations of capital are now the commonplace of our conversation. If a great sky-scraper is needed upon Broadway, there is no difficulty in gathering the money for its erection. If a great series of modern tenements for the poor, which shall be attractive, thoroughly sanitary, afford due seclusion for the family and safe playgrounds for the children, and enable the poor man to respect himself and to cherish hope for the future of his dear ones, there is money enough to build it! If he needs instruction in his business that he may grow more capable of rendering service pecuniarily valuable, there are schools and

men with leisure to meet the need. In a word, if there is in the poor man any foundation for an efficient and valuable service of his fellows whereby he shall earn his way to prosperity, there is enough of surplus facilities already in the world for laying that foundation bare and building the splendid palace of prosperity upon it. That, then, is the great question which next presses upon us. Has the poor man sufficient worth to enable him to rise? Is the mass of humanity salvable in this region of material well-being?

We are thus led to the second reason for hopefulness in the crusade against poverty, in the new views of man which the era of surplus has already suggested to us.

We have believed in the badness of human nature. We have ascribed the shiftlessness of many of the poor to "bad blood," or heredity. Our standing complaint has been that the poor did not want to come up to a higher plane of living. We have descanted upon their viciousness, their depravity, their sin, their moral worthlessness. And the more we have dwelt upon these things, the more we have felt a natural discouragement. You can not make a man prosperous unless you make him efficient and industrious; and you can not make him this if he has no desire and no will to rise.

But we are beginning to see that we have been mistaken in many of our conceptions.

We are now learning that one single human heredity is common to all the race, that there is little difference of natural adaptedness to the conditions of life, or of preparation for success, between the child of our most favored homes and the child of the slums. Worthlessness was, after all, hopelessness, and there was reason for hopelessness. In this age of plenty there is hope.

No! It is not some invisible and incalculable evil seated in the secret recesses of the being and defying our discovery and our correction, a mysterious evil which, like a lurking malignant monster, defies our best endeavors, that we have to meet. There need be no vague and paralyzing fear disenabling us for all successful effort. The reason of the existence and the inheritance of poverty is to be found in the environment of the poor, and as that is capable of change, the curse of poverty can be also removed.

One day, sheltering myself under a haystack from a passing shower in an English meadow, I conversed for a half-hour with an English laborer. He told me his life-history. He was about fifty years old, had had eight children, had brought them all up, lived in a cottage which cost him twenty-five dollars rent per year, had seldom had meat to eat and got his clothes with difficulty, for he had never got an average wage above fifty cents a day. He seemed to have maintained

health and strength, but upon his whole cowed exterior, in the servile and fawning manner which he instinctively adopted, and in the lineaments of his face was written the terrible want, the constant, dogging, and life-depleting want, which had been his chief experience for fifty years. When he found that I was an American and a friend, he was franker in his bearing and seemed to be able to rise for a moment upon a plane of something like equality with a prosperous man. But as he went away, it was with the dejected air and hesitating manner of a broken-spirited man. He was the incarnation of poverty.

But could nothing be done for him in this time? Let his brother, who emigrated as a youth to America, answer! Certainly they were of the same "blood"; the same ancestry and the same history were theirs; any innate proneness to evil which the one had, the other must have had also. But in America the one found an opportunity. His wages were themselves a "surplus" to him. He found prosperous men to make him a companion. Hope rose within him as he found he could live in comfort and still save. His accumulations became a small capital. He soon had a profitable business. He ended by having wealth, ushered his family into a new environment where they could go on to still greater things, and shook off the inheritance of misfortune com-

pletely. The other shambled on as best he could till he shambled into the grave!

There is something in a man to which the appeal to come up higher can be addrest. As long as men could not get up, except by thrusting others down, and but few even then, the appeal was lost in the despair of the unfortunate. It was natural to preach "Abide in the place in which God has put you" when men could not get out of it. But we can arouse hope when we can show opportunities, when good housing and good food give strength for labor, and when progress can be seen to reward it, and thus certainly we can lift as many as we have the good will to lift. I say the good-will to lift, for in this age of surplus, so abundant already and constantly augmenting, nothing but the good-will is needed; and certainly we can provide that.

A third reason for hopefulness is that we already have the encouraging example of successes gained in parallel lines.

Some time ago, in a certain city, four boys were arrested for drunkenness one evening and put in the lockup till morning. They were then brought before the Police Court, and three of them were fined and sent to the House of Correction for a month. After a time they were let out, returned to their former life, and are to-day drunkards on the streets of that city. The fourth, however, was found to be under seventeen years of age; and, as the

statute ordered that such cases should be brought before the Juvenile Court, the policeman brought him over and gave him into the charge of the Juvenile Court judge with the ominous remark: "They've got theirs, and I've brought him here to get his."

The judge dismissed the officer and told the boy to sit down in the court-room while he finished certain probate cases which were under adjustment at the moment; and, by and by, when this business was over—the boy having all this time for thought—he took him into the private office and there entered into friendly conversation with him. Little by little he got at his whole history—how his father had died some years before, and how for two years he had been helping support his mother. For a year and a half he had held one place, but in the last six months he had been staying but a month or so in a place. He took his first drink about six months before. The judge did not fail to point out that the beginning of his failure to keep his places was just when he began to drink; and the boy admitted the connection of the two facts at once. So they went on talking till finally the young man had promised to stop drinking and to do better. "I can get you a good place," said the judge, "where you can begin again; and if you will take it and do your best, I will not inflict any punishment upon you at all. Only you must come regu-

larly and report to me. Come next Friday and bring your mother." "Oh!" said the boy, "I can't do that! I don't want my mother to know anything about this, that I've been in jail and before court!" "But, if you are really going to do better," said the judge, "your mother is the very first one who ought to hear of it, for she is the one who has suffered most from your wrong-doing." And so, finally, the promise was given to report on Friday and to bring the mother. They came; and a happier young man or a more grateful mother it would be hard to find.

To cut the story short, the weekly reports from his employers were of the best, and soon one came saying that, for faithfulness and efficiency, his wages had been increased $2 per week; and before long he could be discharged from the oversight of the court, as promising a young man as there was to be found in the city.

Thus it is in multitudes of cases, of which this is but a chance example, that crime is being cured and a life of crime prevented. How unspeakably better than to punish from some abstract idea of justice or some superstition about public order, and let the criminal career go on! There was nothing in the case of the other three which would not have yielded, probably, to the same treatment. They only differed from this boy in being born a few days earlier. All our crime ought

to be treated in similar ways! And what is true of crime is true also of poverty, which is closely associated in multitudes of cases with crime, and in all cases has many points of contact with it. In this new era there is no need of poverty so far as the materials of wealth are concerned; the only remaining cause lies somehow in the man himself, or in other men about him. If the criminal can be stirred to a new life of honesty, the well-meaning man can be inspired to industry which will insure prosperity, provided the artificial and criminal conspiracies against his progress can be removed. The task may be great: it is no object of mine to belittle it; but it is practicable in the one case as in the other. It is personal labor that is largely called for, and appliances will be necessary which will cost large sums of money.

Yet further, there is hope of success in banishing poverty because of the new temper of the times as to public combined effort in benevolence. Congregational benevolent societies are now spending nearly $2,000,000 yearly to sustain their regular operations. Other, larger denominations are spending more. The gifts which are being made to our educational institutions are the marvel of the world. I do not need to go into this matter, for it is familiar to every reader of the newspapers. Many men seem to be as ready to combine their gifts to put up and maintain a

great institution of education from which they will personally receive nothing, as others are to combine to build a railroad which they expect to be a source of large profit.

Recently a new phase of the public benevolence has appeared. Mr. Rockefeller has proposed a "benevolent trust," or an arrangement by which men wishing to do good with large sums of money should put them into the hands of a board of experts, who will study the condition of the educational or religious world and thus make themselves able to disburse the money so that it may do the most good; and he has instituted the movement by his educational board to which he has given about $60,000,000. Mr. Carnegie has instituted, at an expense of $15,000,000, a board to assist colleges by pensioning professors who have arrived at the retiring age. Thus the sense of the association of many minds in cooperative efforts for the attainment of great ends of doing good has begun to develop in the public mind; and here is hope for the solution of the problem of poverty.

For, evidently, it will require the cooperation of the whole public to effect the gigantic task involved in our proposal. Not only will immense sums of money be required to lift the poor bodily out of the evil environment into which they have fallen and which will infallibly perpetuate their poverty, and thus more be required in each given locality than

the most benevolently disposed can be expected to furnish, but there must be cooperation between different localities. Substantially the whole surface of the country must be covered by the remedial efforts—yes, the whole surface of the world! It will have to be finally a State affair. Municipalities may attend to their own localities, counties to theirs, etc.; but the money of the public will be called for in regular and calculable amounts, and this will mean taxation.

No word, perhaps, is more unwelcome in certain quarters than this word—taxation. Many a citizen will fight to avoid an increase of taxes as he will fight for nothing else. But it will at last be seen that the State is the best "benevolent trust"; that it can do things which private benevolence can never approximate; and then, the generosity which now opens the purse to send the gospel to the Armenian to uplift him and make him a man, aspiring to freedom and capable of resisting oppression, transformed into what Professor Patten calls, "income-altruism," will impose taxes to prevent poverty and to cure it, and then will pay them, not only with cheerfulness, but with pride and joy.

And what a hope this gives the man who has looked upon the grim suffering of the poor in our cities till his heart has bled for them! Their dark and dirty dens, their bent forms, their lusterless faces, their squalid

children, their scanty and repulsive food, their lack of enlightenment and even diversion, and the vices by which they seek to fill the place of diversion, the disfigurement and even mutilation which they often suffer in the course of their labor, their premature old age, their early death, their huddled and forgotten graves—oh! how these things cry to heaven in indictment against a race who have all been made their brothers' keepers! But they are to be bettered! The enthusiasm for doing good which has already been developed, turned into new channels, is going to do it! Says Professor Patten: "Express social emotion through income generosity as heartily as it is voiced by the devotion of one's person to a cause, and the conditions of poverty will disappear within a generation."

And when prosperity for all has once been established, the means of the State, now squandered upon punishing men for crime and often upon keeping them criminals, will be vastly more than enough to continue what educational work for the criminally inclined may still be necessary to sustain the point reached; and the money saved from poorhouses may be spent upon the increase of prosperity.

The strongest reason for hopefulness is that the abolition of poverty is the will of God. If one ponders well over the Bible, he will find two elements running through it, one,

the element derived, as to form, at least, from the environment of the sacred writers; the other springing from the optimistic hopefulness which is the true spirit of Christianity. The last chapters of Isaiah are of the prophetic and optimistic type. There is to be "no hunger nor thirst" in the glorious future toward which the world is moving. No figures could be stronger to express the universality of the blessings which the gospel contemplates than many found here, and in the Psalms, and in the Revelation. The other element is easily explicable when we remember that the Bible was written in the age of deficit, when for weary ages still, restraint, acquiescence in irremediable evils, hopelessness as to doing away with oppression and poverty, were to be the necessary consequences of the fact that there was actually never enough for all to eat, much less largely to enjoy. "The poor ye have always with you." So they had, and were long to have, and we still have them. It has been the simple fact; but the optimism of the other side of the Biblical thought, the theory which overleaps the fact and looks out upon God's ultimate purpose, has cried: "They shall hunger no more, neither thirst any more."

It is even more to our purpose to observe that the course of God's providence has brought out His will for men clearly to light. The pity which the misery of men excites in

hearts rendered tender to suffering by long intimacy with the gospel reveals it. The conscience of man which reechoes the Biblical maxim, "Thou shalt love thy neighbor as thyself," affirms it. The inner and divine pressure toward investigation, by which men have been carried on to the discovery of those things which have given us our empire over nature, indicates it. The largeness of nature, which has enough for all men, proclaims it. The waving fields of grain sweeping on in our great West, toward the horizon, beyond the limits of sight, whisper it. The vast supplies in our great city storehouses trumpet it. The new sociology, which teaches us what man actually is and what are his tendencies, elucidates it. The magnificence of the universe in its illimitable sweep of star-lighted depths illuminates it. There is bread enough in the Father's house for all his children, and to spare; and it is His will that they should have it. It is the will of God!

In a French city, in 1095, Pope Urban II stood up to preach the crusade. He pictured the waste condition of the holy places in and about Jerusalem, where Christ was born and where the greatest scenes of His life and death transpired, and the sufferings of the poor pilgrims who had journeyed, perhaps on bleeding feet, to the Holy Land, through perils of flood, and heat, and cold, and hunger, and robbery, to find themselves shut out from the

most precious and sacred spots by the arbitrary decree of hostile Moslems, who blasphemed Christ as they persecuted His saints. As he preached, a great wave of enthusiasm swept over his congregation, and when he exhorted his hearers to embark upon the holy expedition to the sacred land of Palestine, to set the holy places free from the pollutions of infidels and restore them to the piety and devotion of Christian pilgrims, with one cry they burst out, "It is the will of God," and prest forward to take the cross and to offer themselves to the crusading army. It was a poor object upon which to expend so much enthusiasm, and a mistaken interpretation of the will of God. But when one preaches to us this new and fundamental crusade against the poverty which deprives so vast a number of the human race of the chief advantages of life—religion, health, happiness, the power of service, usefulness, and the rewards of conscience—by so much more as the will of God is made clearer to us than it was to them, by so much greater ought to be the pure and unquenchable enthusiasm with which we both recognize and do God's manifest will. For I would erect it into a holy war, this contest with the poverty of the world, to be undertaken in the name of God and for God's sake, and never to be relinquished till God sends the victory.

FROST

LEADERSHIP

WILLIAM GOODELL FROST

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LEADERSHIP

Pres. William G. Frost, D.D.

"And there arose not a prophet since in Israel, like unto Moses, whom the Lord knew face to face."—Deut. 34 : 10.

Moses was the ideal national hero of the Hebrew race. His story was learned by heart by every Hebrew child. His precepts and examples were the law in every Israelitish home. So far as the Jews surpassed the Philistines, and the Egyptians, and the nations round about, in character and spiritual ideals, it was largely through the influence of this ideal character of Moses.

And in the larger Israel of which we are a part, this same man Moses is an inspirer still, not as a national hero merely, but as one of the great spiritual leaders of the human race. Even those who may doubt the historical accuracy of some portions of the ancient record, can not fail to find in the ideal Moses an object-lesson of abiding power.

Moses was a lawgiver like Lycurgus; a scientist, learned in all the learning of the Egyptians, like Pythagoras; a statesman like Solon; a warrior like Pericles. But all these distinctions are passed over by the inspired historian, who names the one great character

of the man in our text: "There arose not a *prophet* since in Israel, like unto Moses, whom the Lord knew face to face."

The word prophet means a spokesman—one who speaks not for himself but for God. The prophet is not merely one who foretells future events—he is one who tells us the great principles of the universe, the laws of well-being and destruction, of right and wrong; one who gives us the mind of God.

There should be a prophetic element in every Christian man or woman. In enumerating spiritual gifts, Paul refers to the gift of prophesy as the most choice. The gift of healing is wonderful. The gift of tongues is wonderful. "I would," says the apostle, "that ye all spake with tongues, but rather that ye should prophesy." Every spirit-born soul should have some insight into the things of God which would enable him to speak with authority. And it is this speaking for God that is needed in every age, every nation, every community. We are all called to be prophets, and if we study Moses we shall be studying one who stands near the head of our profession, one who exemplifies in large outlines and on a sublime scale that prophetic mission which belongs to all who are truly born of God. What Moses was to his age and people, that in our measure you and I should be in our own homes, and among our own neighbors.

We can summarize the career of this great prophet in a few words: he was born in adversity, educated in solitude, and called into public service against his will. He worked against all human probabilities; he was rejected by those he benefited; and he brought others to a land of plenty which he himself was forbidden to enter. All these are types of things in the experience of every true Christian.

He was born in adversity. How many millions of children have had their little hearts thrilled by the story of the childhood of Moses! There was the mother, the slave-mother, in her humble home. She was wondering whether her new-born babe should be a girl to share her slavery, or a boy to be put to death by the cruelty of Pharaoh. It was a boy, and she hid him through three anxious months. Then with loving hands she made the little ark, the floating cradle, and laid it in the reeds of the river, and set her daughter to watch it. And now when she has done her utmost and her best, divine Providence comes in. The daughter of Pharaoh comes down to the river. She sees the ark and sends her maid to fetch it. The princess and her maids are gathered around the strange cradle and the weeping child when his sister timidly approaches. Then said his sister unto Pharaoh's daughter, "Shall I go and call to thee a nurse of the

Hebrew women, that she may nurse the child for thee?" And Pharaoh's daughter said to her, "Go." And the maid went and called the child's mother!

However wise and great Moses may become, he can never forget the story of his childhood. And the world can never forget it. The poorest and the rudest of all the people who hear about Moses will not be altogether awed by his greatness, or chilled by the distance between him and themselves. Yes, this greatest of prophets was the child of a slave-mother—he was once a foundling on the banks of the Nile.

And he was educated in solitude. Solitude is a university where all of us may take courses if we will. Solitude means reflection. It means studying over the experiences of life. It means quiet listening to the voices of one's own spirit, and to the voice of God. Moses had his preparatory course at the court of Pharaoh. He learned all of man's wisdom as it was at that time developed by the foremost nation of the world. But after that preparatory course, he was banished to the wilderness. For forty years he was a shepherd in the mountains. He learned lessons from the wild-flowers and the brooks. He watched the shy gazelles and the soaring eagles. He traced out the constellations of the stars. He thought over all he had learned in Egypt, and new ideas which were not of Egypt were

born in his soul. When a man is listening, and when human teachers are silent, then God teaches. And so it came to pass that Moses, all unconsciously, was educated for his high career, and led at last to the burning bush where God gave him his great commission.

He was called against his will. Moses had no desire to be a ruler. Place and power had no attractions for him. He had seen the vanity of all that years before when he was living at the court, and called the son of Pharaoh's daughter.

There are many high places in this world which have to be filled. And there is always a crowd of applicants and aspirants and candidates, men who have little idea of the work and service for which the public offices exist, but whose heads are turned by the glamour and distinction of publicity.

A public office is a public service, and as a rule the higher the office the more severe the service. One who truly realizes the severity of public service, and has a high ideal of that service, can never be an eager candidate.

Moses was fully aware of his own deficiencies, and had very high notions of the kind of man who ought to be God's representative in bringing the children of Israel out of Egypt. And the Lord said, "Come now, and I will send thee unto Pharaoh, that thou

mayest bring forth my people the children of Israel out of Egypt." And Moses said unto God, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?"

And God said, "Certainly I will be with thee." And Moses answered and said, "But, behold, they will not believe me; for they will say, 'The Lord hath not appeared unto thee.'" Then the Lord gave him the power of working miracles with his rod and with his hand. But Moses said unto the Lord, "O my Lord, I am not eloquent, but am of a slow tongue." And the Lord said, "I will be with thy mouth; and teach thee what thou shalt say." Then this modesty of Moses became a fault. He could mention no other objections, but he said, "O my Lord, send I pray thee by the hand of him whom thou wilt send." That meant, send some one else, not me. And the anger of the Lord was kindled against Moses. And he said, "I will send Aaron with thee." So Moses was persuaded with reluctance to enter upon his great mission. He went from a sense of duty. He acted to please God, and to save his nation. And so he moved forward with that irresistible power which belongs to one who is not fighting for himself but for others.

Moses worked against human probabilities. He undertook something which was not likely to succeed. The chances were against him.

Humanly speaking, there was no prospect that Pharaoh would let the people go, or that the people would prove worthy of the efforts put forth in their behalf.

This is the very essence of heroism. The hero risks defeat. He sees something which ought to be done. It never has been done. A thousand selfish obstacles stand in the way of its being done. A thousand wise men say it never can be done. But the hero sees it ought to be done. He fixes his attention upon that one point—it ought to be done, it ought to be done. Gradually there rises within him the faith that what ought to be done can be done. He does not know that it can be done, but he believes that it can be done. Really his faith is in a God who stands for all that ought to be done, and who has the power to do things which are from a human standpoint impossible. The hero changes the old motto as Lincoln did, and says, Right makes might.

So Moses became a hero before he ever left his mountain home. He became ready at God's command to attempt the impossible. And so he started out with his brother who was a weakling, and his simple shepherd's rod, to cope with the wisdom and the power of Egypt, and the folly and weakness of his own people.

We too often think of a great leader as he appears on the day of triumph, and forget the toils which brought that triumph to pass.

Let us think of Moses waiting through anxious hours and days in the court of Pharaoh's palace. Let us remember how he had to plan the march, the camp, the order, the security, the sustenance of the great moving nation. The early dawn brought suitors to his tent. There were quarrels to settle, disputes to arbitrate, mistakes to be corrected. Each hour of the day brought its new and unexpected perplexities. Moses must know how the advance-guard is moving, and he must know how the rear-guard is following. He must see to it that none stray off and are lost in the desert. And when night falls and other men have sunk into repose, the wearied leader must make the last rounds of the encampment, he must see that the fires are covered, and the guards posted, and the flocks and herds secure. And then he must snatch the uninterrupted hours of night to plan for the morrow. A million thoughtless, thankless people are happy and secure because of the night watches of that faithful leader.

He was rejected by those he sought to benefit. It began in Egypt. The first result of his appeal to Pharaoh was to make the bondage of the Hebrews more bitter, and like thoughtless children they turned against their friend. And they said unto Moses, "You have brought evil upon us, and put a sword into the hand of our enemies to slay us."

And again at the Red Sea, when the chil-

dren of Israel lifted up their eyes, and "behold the Egyptians marched after them," they were sore afraid, and they said unto Moses, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? For it had been better for us to serve the Egyptians, than that we should die here." But the patient leader said, "Fear ye not, stand still, and see the salvation of the Lord."

And again a little further on the people forgot this great deliverance, and complained for lack of food, saying, "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger." But the prophet answered, "The Lord heareth your murmurings; for what are we, that ye murmur against us?" And the quails and the manna were sent them for food.

And again at Rephidim, the children of Israel did chide with Moses, and said, "Wherefore is it that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?" And Moses cried unto the Lord saying, "What shall I do unto this people? They be almost ready to stone me." And the Lord said unto Moses, "Take thy rod, wherewith thou smotest the river, . . . and smite the rock, and there shall come water out of it, that the people may

drink." And Moses did so, in the sight of the elders of Israel. And he called the name of the place . . . Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, "Is the Lord among us or not?"

And a little later in the history we see the difference between the true leader and the false one. Aaron was the brother of Moses, but he was by no means of the same temper. Moses desired to lead the people for their good. Aaron desired to lead them merely to be a leader, not caring which way they went. The time came when Moses was withdrawn. For many days he was with God, in the mount, out of their sight. "And when the people saw that Moses delayed to come down, . . . the people gathered themselves together unto Aaron, and said unto him, Up, make us gods which shall go before us; as for this Moses, the man that brought us up out of the land Egypt, we wot not what has become of him." There was Aaron's opportunity. Had he been a true leader he would have turned the people in the right direction. But he was weak and afraid. He was not man enough to lead them, and so he let them lead him. He said, yes, if you desire to do this wicked, foolish thing, I will show you how. If you will put me at the head of the procession I will go anywhere you say. And so Aaron takes their golden

ornaments, and makes the golden calf, and plans for them a feast of idolatry and sin. There is the base leader, the man who loves a conspicuous position, but who does not use that position for the people's good. He does not watch by night for the people's welfare. He brings no message from Jehovah. He has no influence, no authority for good. He is ready to march at the head of the procession in any foolish, wicked enterprise the people may wish to take up.

Moses returns, and who shall describe his heart. "The Lord said unto Moses, I have seen this people, and behold it is a stiff-necked people; now, therefore, let me alone that my wrath may wax hot against them, that I may consume them, and I will make of thee a great nation. And Moses besought the Lord his God and said, 'Why doth thy wrath wax hot against thy people?' " There is the great leader and prophet as an intercessor. He pleads for those who have wronged him and his God. He thinks not of their perversity, but of their danger, and their need. He has the same temper as a shepherd for his foolish flock, as a mother for her silly child. He loves them in their weakness and even in their sins, and such generous and loving intercessession prevails—the Lord repented of the evil which He thought to do unto His people.

We can take but one more of these instances in which the prophet was rejected by those

he sought to benefit. In these cases it was their lack of faith—they could not believe that God could deliver them, and give them food and drink—and their quick forgetfulness when Moses was out of their sight. There is still another way in which a true prophet or leader is sure to be rejected. The time came when they grew jealous of his power, and other people desired to take his place.

Korah, Dathan and Abiram, with two hundred and fifty men of renown in the congregation, "gathered themselves together against Moses and against Aaron, and said unto them, 'Ye take too much upon you; wherefore lift ye up yourselves above the congregation of the Lord?' " Moses was the meekest man that ever lived, but that did not prevent him from being accused of pride and ambition. None of these two hundred and fifty men of renown had received any revelation from the Lord, none of them had any plan for the benefit of their country. But they desired to occupy Moses' position. The prophet gave a wise answer. He put forth no claim for himself. He simply said, "The Lord shall show whom he hath chosen." And the Lord did show. The two hundred and fifty men of renown were swallowed up, and Moses was permitted to lead on the procession toward the promised land.

And so at last we see this man Moses bringing the others into the land of promise which

he was not himself permitted to enter. Pharaoh and his Egyptians are sunk in the Red Sea. Sihon, king of the Amorites, and Og, king of Bashan, have been overcome. Midian has been punished and conquered. The long wilderness road has been traversed at last. "The promised land" is before us! That is the land to which Abraham came. It is the land whereon Isaac and Jacob and the patriarchs pitched their tents and fed their flocks. For four hundred years every Hebrew mother has sung to her children of this wonderful promised land—the land of vines and pomegranates, the land of wine, and milk, and honey. And now it is no longer a song and a tradition only, but a reality. Yesterday we saw a distant mountain top which they told us was in that promised land. To-day it is in plain sight, just across the river, and that is it—the promised land! We are each of us to have a home there, a part of the great pasture where Abraham and Isaac and Jacob used to encamp, where Isaac met Rebecca, where Jacob saw the wonderful ladder, and wrestled with the angel. We are all to have an inheritance there—in a few days we shall go over and take possession.

But we shall go over without our great leader. Moses is forbidden to enter this promised land. It must always be told as a part of his story that he sinned. And sin must be punished, even the sin of a good man.

Back there at the rock of Meribah, even when he was working the great miracle that brought the water for the thirsty thousands, Moses sinned. He spake unadvisedly with his lips; he failed that one time in not giving God the glory. He was impatient and wilful.

"And Moses went up from the plains of Moab into the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the Lord showed him all the land of Gilead unto Dan, and all Naphtali, and the land of Ephraim and Manassah, and all the land of Judah, unto the utmost sea, and the south, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar. And the Lord said unto him, 'This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed. I have caused thee to see it with thine eyes, but thou shalt not go over thither.' So Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Bethpeor; but no man knoweth of his sepulcher unto this day. And Moses was a hundred and twenty years old when he died; his eye was not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab forty days." "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face."

And now, beloved, what has Moses to do with us? We wonder at his courage, we admire his wisdom and patience, we weep at his death. He is a sublime spectacle, as we gaze upon him. Can we come nearer to him, and find enough in his experience which is like that which is in our experience, so that he can be to us an example?

We can certainly learn from the example of Moses that a humble birth is no bar to greatness. Being born in adversity does not insure a man's greatness, but neither does it hinder it. None of us can say, "I would be better if I had been born in a palace, if I had been cradled in luxury." Do not believe it. There are too many great men whose origin was lowly. Beginning with Moses in his ark of bulrushes in the river, we may find a long line of the children of poverty and adversity who have been raised up to greatness of spirit and of service. Let every child of the cottage, every son of toil, every daughter of obscurity, take courage. God calls such as you to be his prophets—his spokesmen.

And we may learn something from the education of Moses in the mountain solitudes. Doubtless one mind may be much more capable than another, but all minds are alike in this; they are strengthened and enlightened by reflection. When the mind is still and quiet, and yet awake, it gathers strength, and

balance, it receives impressions that come from some mysterious source outside its own consciousness. The man or woman who is never alone, who lives in an unceasing round of activity, amusement, company, excitement, never grows wise or great. Our very studies fail to profit us unless we take time to reflect upon them. Here is the great opportunity for all whose lot is cast in solitary places. They need not sleep, they need not stagnate, they need not pass the days without improvement. Here is the great use and value of the Sabbath—its voice summons a crazy world to reflection. Let us all find time to spend as Moses on the mountain tops, with thought, reflection, and worship.

And we may learn something from Moses about public life, and public duties. He was slow to accept a public office, because he realized the burden of it, and was not dazzled by the outside show. It is a great responsibility to guide my own steps aright; how much greater if another is to follow me. The fool says, "Make me an officer, a captain, a governor; I want to wear the badge and the title, and to ride at the head of the procession." The wise man says, "How do I know that I am the best man to lead the army or to rule the state?" It would have been better for Braddock and for the world, if he had never been general. It would have been better for many a man if he had never won

the office in which he afterward disgraced himself. When we undertake any responsibility let us be sure that the Lord calls us, and that He is ready to go with us, and guide and sustain and instruct us.

But on the other hand when God does call us, we can go forward in confidence and courage. "I will be with thy mouth," saith the Lord. He will qualify you for every task He sets before you.

And there is another great thought here. Moses was not a king, or president, but a prophet, and that is a more important office. The great world is being slowly pushed toward righteousness not so much by its conspicuous office-holders as by its prophets in obscure places—the teachers, mothers, preachers, who speak for God in remote homes and churches. When all these are bold and faithful, we have a public sentiment which will control our governors and legislatures whether they be good or bad.

You or I may not be called to speak as Moses did, to an entire nation, but we are called to speak for God each in his own circle. This speaking for God is not a self-assertion, and it is not done with the desire to override others but to do them good. To this prophetic life every one of us is certainly called. God wishes in solitude to teach us His will and way, and then to have us boldly and lovingly proclaim that will and way of God to our

neighbors. So each one of us will lead some fellow mortal into the promised land.

Moses was rejected by those he sought to benefit. So it will be with us. Let no one set out to be a prophet expecting to receive his main reward in this present life, at the hands of those he benefits. It is very important to understand this principle at the outset. If the people were all prophets they would not need a Moses. He comes to them precisely because they are blind and need a guide. The very business of a prophet is to contend against unbelief and ingratitude. He should not be angry at the unbelief and ingratitude he is sent to cure any more than a doctor should be angry at finding his patients maimed or diseased. It is his business to deal with those who are defective. A prophet must study the symptoms and conditions of the unbelieving multitude, and learn how to cure that unbelief. He must expect to find people unbelieving and unappreciative, but if he can not change them he must simply conclude that he is an unskilful prophet!

And finally Moses brought others to a land of plenty which he was not permitted himself to enter. This, too, is the common experience of those who are leaders of men. It takes a lifetime to transform a community, and when the community is transformed the man or woman who has done it passes to a

higher reward than any this earth can give. It is not always so, but this is the rule. William of Orange secured the freedom of his country, but he was struck down by an assassin before he himself knew that his work had been a success. Abraham Lincoln restored the Union, but he was not permitted to live out his days in the country he had saved. And so many a teacher and many a parent dies without being permitted to see the pupil or the son whom they have started in the path of honor—they are not permitted to live to see him win his highest attainments.

These things are said in order that none of us may set our hearts upon that which may disappoint us. Do not be a prophet for the sake of being adored by the people you benefit, and do not be a prophet for the sake of the enjoyment of bringing people into the promised land. It will be enough, and more than enough, if you can see that promised land, even by faith, afar off. Be a prophet because God calls you, and because in that high calling you are brought near to Him.

The glory and the greatness of Moses lay in the fact that he was one who spoke for God, and one whom the Lord knew face to face. This high commission of spokesman for the Almighty, and this intimacy of being known by the Lord, is not confined to the few and the great. The mother of Moses, whose very name has been forgotten, also

spoke for God when she ordered the hiding of the child, and the Lord knew her in her humility and her affliction. The rulers of hundreds, and the rulers of fifties, and the rulers of tens, who were appointed to share the burdens of Moses, all these became spokesmen for God in their several places, and the Lord knew them also.

GARVIE

SACRIFICE: ITS PROMISE AND FULFILMENT

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SACRIFICE: ITS PROMISE AND FULFILMENT

Pres. Alfred E. Garvie, D.D.

"According to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood, there is no remission."—Heb. 9 : 22.
"The sacrifices of God are a broken spirit: A broken and a contrite heart, O God, thou wilt not despise."—Psalm 51 : 17.
"Thou shalt make his soul an offering for sin."—Isaiah 53 : 10.
"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matt. 20 : 28.
"I have been crucified with Christ: yet I live; and yet no longer I, but Christ liveth in me."—Gal. 2 : 20.

The Christian faith is being assailed on every hand; the divinity of Christ, the reality of sin, the necessity of atonement, the sufficiency of the grace of Jesus, the certainty of immortality are being doubted and denied; and it is necessary that those who have the Christian hope in them should be prepared to give a reason for it. Of all the Christian verities, none is so generally and confidently challenged as the belief in the death of Christ as an atoning sacrifice for the sin of the world. No evangelical doctrine is so contemptuously caricatured, or so vehemently repudiated as full salvation

through the precious blood. This or that theory of the atonement is first represented falsely, and then criticized unjustly; and the whole subject is, after this, dismissed.

It is for the confirmation of faith to discover that the institution of sacrifice is deeply rooted and wide-spread in the religion of man; that in man's moral and religious progress sacrifice has not been left behind as worthless and outworn, but has been so transformed as to express moral purpose and religious aspiration; that the promise of a final and sufficient sacrifice in prophecy has found its fulfilment in history in Christ; and that the adequacy and efficacy of that sacrifice for moral character and religious certainty has been confirmed in Christian experience. A belief which has such a history is not one to be lightly set aside as a superseded superstition. Its history is its judgment. Sympathetically studied, its history will prove its permanent significance and universal value for mankind, while at the same time it enables us to distinguish lower from higher stages in the expression of the essential and necessary principle.

In the Old and the New Testament we can trace this development; and the texts at once mark the stages of it. The sacrifice of an animal is superseded by the sacrifice of the contrite heart. That, seen to be insufficient, is supplemented by the hope of a voluntary

and vicarious self-sacrifice which should effect full atonement. This hope is fulfilled in Christ's dedication of Himself to the ministry of offering His life as a ransom; and the result of His sacrifice is such identification of man with Himself in that sacrifice as consummates man's union with God in Christ.

Scholars are by no means agreed as to what the original intention and significance of sacrifice may have been. The sacrifices in which the worshiper partook of part of the animal or vegetable offering as well as presented part to the object of worship were probably common meals of fellowship, in which by sharing in a common life God and man were more closely knit together. If there was a sense of human failure or divine displeasure, this would serve to restore the relation so disturbed. The sense of sin and the desire for forgiveness (to use terms the full meaning of which belongs to a later stage of moral and religious development) might be so acute as to prompt the presentation of the whole offering to God. But sacrifices, too, might be simply gifts presented to win favor or turn aside anger; just as the worshiper knew himself pleased or appeased by a gift. In these gifts it was assumed that the god had the same needs and tastes as man. Hebrew sacrifices were originally of the same character as those met with in the religions of other peoples. What was new was the conception

of God's relation to man, and man's consciousness of his obligation to God. God in His grace had made a covenant with His chosen people: the people so chosen and so placed in covenant relation to God accepted certain commandments, moral and ritual, as expressive of God's will. To break one of them was to violate the covenant, and that could be maintained only by the means God Himself appointed, a sacrifice of atonement. Regarding the institution of sacrifice in the law, it must be noted (1) that the covenant was one of grace on God's part, freely constituted by Him for the good of the nation so favored; (2) that the efficacy of the sacrifice was primarily in the divine appointment; it was in this way God chose that the covenant should be maintained in spite of the failures of men to fulfil all its obligations; (3) that the older conceptions still survived, especially the belief that the virtue of the sacrifice was in the blood as the life; in the sprinkling of the blood the life itself was presented. "Without shedding of blood, there is no remission." How far the worshiper regarded his offering as a substitute for himself, and its death as the punishment of his sin, we have no certain evidence, and there is much debate among scholars on this subject. That with popular belief the offering of the sacrifices was regarded as more important than repentance and reformation, the

prophetic writings prove. The denunciations of the prophets were not directed against the institution, but against the abuse of it. We should deal unjustly with the saints of the old covenant, if we failed to recognize that sacrifice was not merely a superstition; but that through it they exprest their penitence for their sin and their aspiration for fellowship with God. The universality of sacrifice would be inexplicable if it did not express, however imperfectly, some essential and general principle of religion, man's sense of his unworthiness, man's desire for fellowship with God, man's assurance that by his sacrifice the fellowship, if interrupted by his unworthiness, might be restored. Sacrifice without penitence so offended the moral sense, that the conviction asserted itself that penitence was the only sacrifice acceptable unto God.

The sacrifices of God are a broken spirit:
A broken and a contrite heart, O God, thou wilt not despise.

We can very well understand this protest of the moral sense against the superstitious abuse of sacrifice. It was an insult to God and an injury to man to suppose that God's favor could be secured or His displeasure averted by the numbers and the costliness of the offerings presented to Him without any regard to the moral and religious condition of

those who made the offering. When the worshiper asks, "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul?" The prophet answers: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee but to do justly and to love mercy, and to walk humbly with thy God" (Micah 6:6-8). Amendment, according to the prophet, is atonement. The psalmist does see a little more deeply into the soul's need. With the development of the moral sense by such teaching as the prophet's, the soul of the saint became more conscious of sinfulness, and of the need of the forgiveness of God, and more anxious to discover by what means the assurance of pardon could be gained. Just because the institution of sacrifice had been so debased, had ceased to be what, in the intention of the lawgivers it was—God's appointed means of man's return to Him—the psalmist sees in it no meaning and no worth. That suffering is a condition of forgiveness he believes; that truth in the ordinance of sacrifice he does lay hold on; but he thinks that to be efficacious, the suffering must be felt by the person seeking pardon. Penitence,

an echo in self-judgment of the divine judgment of sin, appears to him the sufficient sacrifice. Regarding this stage in the development of the conception of sacrifice, two things must be said: (1) It emphasizes an essential element in the condition on which sin is forgiven. Sacrifice is not a substitute for repentance. Faith in Christ's atonement is not a saving faith unless the soul knows, sorrows for, and turns away from its sinfulness. When evangelicalism has lacked ethical power, it has been because a genuine and intense penitence was not insisted on as the necessary accompaniment of faith. (2) It still lacks two things: (a) an adequate motive, and (b) a divine assurance. If we ask the question, What shall give a man the broken and the contrite heart? there is no answer. What shall arouse conscience to its full energy? We must look beyond the psalmist's experience for the potent fact which urges the indifferent to penitence. But even if the soul, attuned to higher things like the psalmist's, repents, there is the human aspiration that God may forgive, but there is not yet the divine assurance that God has forgiven. The psalmist has not spoken the last word.

The last word of the Old Testament on this theme has assuredly been spoken by the unknown prophet of the Exile in his description of the suffering Servant of Jehovah, who "was wounded for our transgressions, bruised

for our iniquities," upon whom "was the chastisement of our peace, and with whose stripes we are healed," yea, on whom "the Lord hath laid the iniquity of us all." This suffering with and for others is their salvation. The prophet describes this sorrow as a sacrifice even more definitely, a guilt offering. "Thou shalt make his soul an offering for sin." Thus, the sacrifice of penitence which the sinner offers God is supplemented by the sacrifice of vicarious, voluntary suffering which the servant of God offers. To the modern mind with its often exaggerated individualism, this conception is a difficulty, altho the development of present-day thought toward an organic view of human society should very greatly modify the difficulty. The Hebrew mind started with the solidarity of the nation, regarded and treated as one in the divine election, covenant, judgment or mercy. The guilty are not punished alone, but also involve the innocent, their kinsman or their children. The righteous are not rewarded alone, but in them many others are blest. The blessing spreads wider and lasts longer than the curse. If one can bear the punishment of many, he can secure their salvation. This view of the salvation of the people by the Servant's sacrifice is deep-rooted in He brew thought.

Whether the prophet here was thinking of the Jewish nation suffering in exile as being

offered in sacrifice for the salvation of the Gentiles, or of the faithful remnant within the nation as fulfilling the function of saviors to the rest of the people, or of one ideal personality who in future days would come to deliver many by his death for them, matters not at all for the significance and value of the conception as a distinct stage in the development of religious thought in regard to sacrifice. That the innocent should suffer with the guilty is a proof of the perverseness of sin; but that the righteous should freely choose to suffer for the sinful in order to save them, gives a moral meaning and worth to what otherwise might seem a moral mystery. This sacrifice, vicarious and voluntary, of the righteous, is penitence objectified. The heart, broken and contrite, not for its own sin, but for the sins of others, is made manifest in the marred visage and the opprest form. God's condemnation of sin is writ larger in the sacrifice of vicarious voluntary suffering than in the sacrifice of individual penitence. Thus does the prophet advance beyond the psalmist, both in his insight regarding the need of the sinner, and in his foresight of the way in which God will meet that need. Whether he himself referred both sacrifice and salvation to the future or not, he has, in his description, presented an ideal which was not realized, a promise which was not fulfilled till, in the fulness of the time, the Lamb

of God came to take away the sin of the world.

The righteousness which Jesus even in His boyhood knew that it became Him to fulfil (Matthew 3:15), was just the righteousness of the Servant, who came by his suffering to save. If we study the gospels without prejudice and with sympathy, we shall discover that, while Jesus exercised a wise and kind reserve in His utterance, yet there was from the beginning present to His own soul the necessity of His sacrifice for the fulfilment of His vocation. As soon as by the confession of His Messiahship by the mouth of Peter, the disciples seemed ready to receive His secret, Jesus tried to share it with them. Doubtless it is due to their unbelief that either He said little, or that they remembered so little. There is no good ground for suspecting as not genuine the saying in which, using a figurative term, Jesus pointed to the aim of His death. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Any attempt to define the value of the atonement from the term "ransom" must be futile; but the saying does make clear that Jesus regarded His death as the supreme instance of His sacrifice of Himself and His service for others. Much more explicit are the words used at the institution of the Supper. Even if Matthew's phrase "unto re-

mission of sins'' (26 : 28) be an explanatory addition by the evangelist to the shorter version of the words spoken in Mark (14 : 24), the phrase ''the blood of the covenant'' invests his death with sacrificial significance. Paul's description of the covenant as ''new'' (1 Corinthians 11 : 25) seems an equally legitimate interpretation. Jesus assured men of the forgiveness of God; He recognized the necessity of His death; He described His surrender of life as a ransom, the shedding of His blood as a sacrifice of the covenant. His disciples did not misunderstand Him when they declared redemption through His blood. It seems a mistake to attempt to interpret Christ's sacrifice by means of ritual sacrifices, and what they may have signified to those who offered them. Even if we could recover their consciousness distinctly, it would not correspond with, but contradict any consciousness which the death of Christ can evoke in us. The sacrifice of the broken and the contrite heart does bring us nearer the core of the mystery. We need to strain the meaning of words unduly in describing the sacrifice of Christ as a perfect repentance, but we may surely say that Jesus the sinless felt the shame and sorrow and misery of sin more keenly and deeply than any penitent has ever done. In love He so made Himself one with a sinful race that this sorrow He felt as tho the sin were His very own. But the

inward sorrow was the accompaniment of outward suffering, as in the case of the suffering Servant; the darkness and desolation of the soul was in the hour and article of death. Can we doubt that Jesus conceived death as the consequence of sin, and that in enduring death He was voluntarily submitting Himself to the penalty of sin? In His cross He showed so far as the sinless and guiltless could, on the one hand man's penitence for, and on the other God's condemnation of sin. In this double sense He who knew no sin was made sin for us.

Why, in order that through Him there might be the divine forgiveness, it was needful for Him so to suffer He did not in His own teaching declare, but to the solution of this problem Paul brought all the powers of his mind. He was set forth propitiatory that the righteousness of God might be revealed; that God's judgment on sin might accompany God's forgiveness of it; that man's penitence might be evoked and confirmed by the divine passion on account of sin; and that an assurance might be given, in the love which so suffered, that sin is forgiven. That wherein the sacrifice of penitence was lacking is found in this sacrifice of propitiation, of voluntary and vicarious suffering of the righteous for the sinful. Penitence is deepened, and pardon is assured in this divine sorrow for sin. All theories of the atonement are endeavors

to make intelligible and credible to each age this truth that Christ's death atones for sin; but for our present purpose to show the stages in the development of the belief in sacrifice, it is not needful to expound or defend any one of these. We need but emphasize the fact that this is the Christian gospel which has endured through the ages and spreads throughout the world; it must surely meet a deep-rooted and far-spreading need.

The truth that there is forgiveness in the cross of Christ may be, and has been, misunderstood, even as the institution of sacrifice in Israel was abused. The sacrifice of propitiation has been regarded as a substitute for the sacrifice of penitence, and the forgiveness of God as taking the place of holiness in man, "Shall we continue in sin that grace may abound?" is a question which has not always been as indignantly denied as by Paul. He meets the suggestion with the view that the sacrifice of Christ for us is appropriated by us only in the sacrifice of Christ in us. Because Christ was crucified for us, we are crucified with Him. This he can claim as his own personal experience. "I have been crucified with Christ, yet I live; and yet no longer I, but Christ, liveth in me." The objective propitiation results in a subjective reconciliation. In accepting the forgiveness of sin, man reproduces in his own experience in his sorrow for, and separateness from sin,

the divine condemnation on sin in the cross of Christ. In so doing, he dedicates himself to God, even as Christ in His risen life lives to God alone. The faith which claims forgiveness also accepts God's purpose of holiness. As Christ gave Himself for us, so we give ourselves to Him to know the fellowship of His suffering, being made conformable unto His death, as well as the power of His resurrection.

This is a sacrifice of consecration, in which the sacrifice of penitence is absorbed and transcended, in which man receives and responds to the sacrifice of atonement in Christ Jesus, and in which is completed the history of sacrifice in a union of God and man in which God gives Himself to man in grace and man gives himself to God in faith. When from this consummation we look back upon the process, is not each phase invested with meaning, the sacrifices man brings to God but a promise of the sacrifice God offers for man in order that the sense of estrangement, to which these sacrifices witness, may be changed to an assurance of forgiveness, and the satisfaction of self-surrender unto God?

Sacrifice, so understood, can not be regarded as a reproach against religion; but its glory and crown. Where the gospel is believed, the animal sacrifices have ceased to be; but there remain the sacrifices of penitence and consecration as man's response to God's sac-

rifice, in which sin is judged as well as forgiven. As we meditate on the cross of Jesus Christ and so realize in some measure what and how He suffered in our behalf, there must come to us a clearer vision of the love which so endured, as well as of the sin which brought Him such suffering. Detestation and renunciation of sin, and devotion and dedication to Christ are the inevitable moral and spiritual results of the sacrifice of Jesus. No more enduring foundation for morality and religion alike can surely be laid than that which has been laid in Jesus Christ and His cross. Tho even now He be a stumbling-block and foolishness to some, to them that believe, He is the power and wisdom of God unto salvation. The more fully they experience this salvation, the more do they rejoice in, and praise God for, the sacrifice in which it is given. With Paul they do confess: "God forbid that I should glory save in the cross of our Lord Jesus Christ, by which the world is crucified to me, and I to the world."

GATES

DEBTORS

GEORGE AUGUSTUS GATES

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DEBTORS

Pres. GEORGE A. GATES, D.D., LL.D.

"I am debtor."—Rom. 1 : 14.

THERE are many kinds of debt and infinite degrees of obligation under each. The kinds can be perhaps adequately gathered into three principal classes:

First, the commonplace—debts of transaction—the paying back of what one has borrowed in a simply business way. The borrowing or purchasing on the one hand, and the payment on the other, is almost mechanical. It can easily move into the ethical realm by being unethically neglected. The sin of carelessness in such matters is not trivial. This side of flagrant wickedness, there are few more disastrous habits a young man can allow to grow upon him. That this fact is as common as the commonplace is not an excuse, but the deeper condemnation. This surface phase of debt-paying is worthy of attention. It is so simple as not to be arguable; if any words are needed, they are words of sharp rebuke. Such obligations as these are only debts of transaction.

These are debts resting on special favors received, calling for reciprocating favors, under the law and light of gratitude. The beauty of the virtue of gratitude may be

measured against the baseness and contemptibleness of ingratitude. There are few meaner sins than ingratitude. To be the recipient of notable kindness, and then to forget it, ignore it, or belittle it, is deeply ignoble. To return hate for love is so bad that it reaches beyond our anger or even contempt. These feelings are inadequate reproaches against exhibitions of supreme ingratitude. One falls back helpless, and can only resign one's self to deep sorrow over so pitiful a spectacle. And yet moralist observers of human nature tell us that ingratitude is the commonest of human sins.

But gratitude—the generous recognition of favors, the frank appreciation of kindness—is a temper of mind that both ennobles him who cherishes it, and ministers gratefully to him who receives such return. The beauty of this high sentiment is recognized in all the world's literature. History preserves many a touching record of fine return, at the moment of some supreme need, of a favor long forgotten by the doer thereof—return with accumulated interest of payment. The world is full of such poems of life. Literary artists have not failed to utilize for their work this sweet human virtue. The drama has caught it. Many a play has for its dénouement a startling reversal of ill fortune by the timely entrance upon the stage, for present rescue, of a long-ago kindness come to its fruit. Even

animals come in for their share in fact and fiction, history and legend. One recalls that probably mythical lion, which, being near to death with a thorn in its foot, suffered a peasant to extract it. That peasant—it was in the old Roman time—having become a Christian, was thrown to the lions in the arena on a Roman holiday. The starved creature rushed at its victim—stopt, looked, sniffed, and then crouched to lick the hand, instead of tearing it from the arm, of the doer of the little kindness of years before. Suppose it be only a legend; its beauty remains.

The grounds of gratitude are as the sands of the seashore in number. This, too, is theoretically very commonplace. Any right-minded man's attitude in the universe involves recognition of so much. It ought to be impossible for beings endowed with reason that they should not with conscious gratitude acknowledge what they owe to those who have wrought out human history for us. What desert is in us that the results of toils, aspirations, achievements of men in all ages have been poured into our laps? It is as if the fairy tale were true that around our infancy stood all the hosts of inventors, teachers, workers, discoverers of additions to human comfort; all means of travel, all learnings, all triumphs of mind, were crowded upon us without our even knowing of their existence, much less asking for them.

What we owe as a simple debt of obligation to the civilization into which we are born passes the imagination. We had no choice in our birthplace and the conditions of our early formative years. We might have been born Fiji islanders—cannibals—only it would not have been we, it would simply have been some one else—one more savage. As contrasted with the best possible life for many ages of such an inhabitant of the South Sea island, shut up on that little island speck amid thousands of miles of waste waters, how good and rich life is to us!

If one would like to start out to see what the round world is like, civilization puts into his hands the possibility of a trick of magic. One steps out of the door of his house a short distance and calls upon a modern institution known as a bank, bearing in his hand a slip of paper indicating generous payment of wages or salary for some little honest work he may have latterly tried to do. By one piece of magic, those wages are all indicated on that little slip of paper. For it, the bank hands him a fold of green paper with a few ink marks on it. That little green paper is a very magic wand. All he has to do is to wave it at the right times and places, and the forces of earth and sea and sky are his bound slaves. Men are his servants and friends. The earth's choicest riches are laid at his feet. He has never heard whether there be any South Sea

islands. Some of the bravest voyagers of earth have laid down their lives to discover those islands for him and mark on a map where they are. With a trifling amount of the stuff which his green paper wand procures for him, he picks up at some street corner a chart marking the place of these islands amid the great deeps, also other books and instruments by which he can find his way thither so unerringly amid storms and currents that he will not miss his bearing by half a mile.

But how shall he go there? The inventors of steam-engines and builders of great ships are at his service waiting at the dock to take him just where he wants to go, as over against the impossible savage canoe had he been born otherwise. Farmers have tilled the lands to produce the crops, and men have gathered them to supply the ships with convenient and even luxurious food. Men stand there to serve it to him as he shall need. It is as if the captain of the ship were his private servant to take him where he wants to go. Other ships are ready when he will move beyond. He will find civilization in the antipodes whose every product is at his service; good hotels; their servants to meet him when he lands.

Men have developed great institutions of intercommunication by mail systems, or wires of copper, or currents in the air; banks in every city to which he goes, whose officers are

ready to guarantee the magic of his green paper. By and by similar forces and friends bring him home and set him down at his own door.

Pure sentimentalism, one says. Well, it is all true. It is easy and simple, now we know how—also so commonplace that we miss the poetry of it all. If he had been born the savage that he might have been, he could never, by the utmost stretch of his imagination, come within a vision of such magic. Even a Greek or a Roman at his best could not have dreamed of such possibilities of a united and friendly world. Why not look at these commonplaces of life in the light of some such high sentiment? Just that sentiment is another one of our debts of obligation. For the great teachers and the poets have taught us to see life in such visions.

By cultivating right sentiment the terror of the moral law is changed to majesty, the drive of hard duty rises to sublime privilege. Obedience to command becomes listening to the clear bugle-call of devotion. Repression makes way for inspiration. "Against such there is no law." The Lord is a good friend!

There is a natural hunger in the heart of man for some one to whom he may say "Thank you" for the very gift of life. There was an atheist once who became a Christian by seeking to find response to just that soul hunger. For one can not be thankful to an

impersonal universe. It is not sentiment, but sentimentalism to thank the steam-engine that carries one over mountains, or for weeks together across the seas, with the fidelity that never misses a stroke. If the universe has just ground us out in the order of its mechanical operations, there is no room for high gratitude. If there be no soul and mind at the heart of the things that are, then sweet gratitude is slain. One can not thank the air for being sweet, a strawberry for tasting good, or even a bird for its song. Gratitude goes with personality. The absent-minded college professor who raised his hat and said: "Beg pardon, madam," to the cow against which (I could not say against whom; only against which) he accidentally bumped in the dark was not polite; he was ridiculous in his absent-mindedness. Against *which!* That is the point; mind was absent from the adventure. His act was not rational, but just funny, because, had his mind been pertinently active, he would have recognized the fact that the relation of courtesy exists only between at least two minds, *i. e.*, persons acting reciprocally, one giving the courtesy, the other being able to accept it.

But one does instinctively—by mental instinct—desire to be able to express gratitude for the beauty, majesty, restfulness of the ministering sea; for the whole beautiful world, mountain and plain, the infinite wonder and

delight of all the objective universe. What a universe it would be that, without us, of earth and sky and stars, and beyond, if there were no thought or thank in it. The old philosophers are, of course, right, when they say: "The heart of man is naturally Christian." This is the truth that underlies the old theories about natural religion, as over against revealed religion—rather the seed ground in which revealed religion can take root.

So it seems plain, does it not? that gratitude for the world in which we find ourselves is the only normal attitude of a right soul. So, if one be found heaping curses upon the world for using him badly, his very blasphemy is a confession of his faith that the universe is somehow personal; the universe can understand and feel a curse; therefore, at its heart, the universe is not it, but He.

Considerations like these show that personality is the ultimate fact of the universe. We can not experience the most fundamental of human sentiments without crying forth by our acts our natural belief that spirit, *i. e.*, mind and heart, and will, are the fundamental facts of the universe—or, in simple language, "in the beginning God."

As we think further, and experience more, we find the grounds for gratitude less general; more heartily particular and special, and individually personal. We have to do

not with a God in general, who has, so to speak, tossed off his universe and left it to run itself according to general laws; modern philosophy and physical science, not to mention specifically theology, know nothing of such a conception of God. Stark atheism is far more rational than an "absentee God." Atheism is an affront to reason; a God sitting apart and letting His universe alone is absurd.

Now this is a great gain in religious thought, which has come to the general consciousness of people within the last half-century, tho the roots of such views strike far back in philosophy and deep down in human intuition. Of this nearer God, Jesus told us plainly. But it was hard to accept the great revelation. It was felt "too good to be true," that we have to do with a Father interested in the minutest detail of our lives. It took time, even the patient centuries, to adjust our philosophy to the gospel truth. Perhaps it was, humanly speaking, impossible, till modern science should break a way through the old metaphysical barriers. All that is, is a vast, onward sweep of life, progress, change, development, growth toward some ulterior end, which shall never come, for the reason that infinity can not be exhausted. We are in debt to the patient thinkers and reverent students of the thousands of years.

Unto some such vision as that, surpassing

the wildest flight of imagination in glory, has modern thought brought us. Now, under such conditions of thought, God is either

Not at all, or
All in all.

There is no middle ground. And all that is only the fruitage of the simple gospel Jesus brought, when He taught the world to look up with wide-eyed confidence and say, in glad and humble faith, "Our Father."

We were speaking of gratitude and trying to lay broad and deep foundations for it, not in sentimentalism or dreams, nor even in poetry, but in the solidest facts with which the human mind can deal. We find that for this modest virtue of common thankfulness we have eternal, cosmic foundation. That luminous truth of God's immanence in this world must have some content of meaning and outcome of process, or we may as well dismiss it as of only sentimental value, or even less. "God is in His world" in a nearer and realer sense than the thought of man has hitherto dared to think. Well is it said, "It is either that, or nothing." We can look up and say, "Thank you," for God's leadership in the humblest details of our lives.

In such a view of God and the world, what matter the little troubles, the passing shadows, the ups and downs, the gains and losses, joys and sorrows, pleasures and pains, successes

and failures (as the world counts such)? What a triumph of faith every life may be! How humbly glad we are that we are alive, and share the all-life! How truly we share Paul's inspired and inspiring feeling, "I am debtor." It is a free gift, this human life of ours. We did not earn it, much less have deserved it. The world has given outright the life we possess, and given itself to us, too.

God gives us ourselves, and Himself, too; all we will take. But—but—objection appears. That is the ideal world. Look about and see if such be the actual world. However things may be going in other parts of the universe, here in this world there is much contrariness. There are still some realms of savagery on earth, with their unspeakable cruelties and degradations; there are the worse horrors of some industrial savageries in the midst of our claimed civilization.

I have been hearing first hand much in the latter months of the horrors of old South Sea island days; but these tales are mild compared to the report of expert investigators of the convict camps in some of our Southern States. It is not rhetorical exaggeration to say that there are refined cruelties of torture engendered by, or at least accompanying, the developments of civilization, which far outdo the utmost limit of invention of simpler savage minds. In the most general view of the present status of humanity, on the ma-

terial side, the few rot in surplus which they can not use but largely abuse and waste; while the vast crowd of the many toil too much and have too little of the good things of this world. There surely is something wrong somewhere, unaccounted for by the doctrine that the individual sinner has brought it all upon himself. There are, somehow, organic wrongs abroad in the world, with which wrongs dealings must somehow be had. The fault is not with God's world; it produces enough and can produce many, many fold more. Somehow we don't handle it very nearly right, do we? It isn't quite like what Jesus said: Look at the birds, they do not toil so terribly; yet they have enough. That is Jesus' own analogy, with which he tried to teach us "the way."

This brings us face to face with the third and really chief meaning of Paul's exclamation: "I am debtor." This is the debt of privilege. Paul was debtor to the barbarian and Greek, to the savage in his low estate; the Roman in his pomp and pride of power; to the ignorant slave or savage, to the Greek in his wisdom which we study in our senior class of college and university to this day. "I am debtor," says Paul to all. Debtor on what account? Not for what he had received from them—but under solemn obligation to do what he could for them; to bring them the best of all he had; to preach the gospel to them.

That is the new note struck into the music of this world's activities, when Jesus came —obligation not on the ground of favors received, but on the ground of ability to do favors; debt, not the duty to pay off old scores, but the privilege of initiating a new score. Here is a new measure for debt, viz., not desert, but need of those to whom this debt of ministry was to be paid. Who were the neediest persons Jesus ever met? Surely, those who, not in a moment of passion but deliberately, put him on the cross of death. And Jesus' response to that? "Father, forgive them." That is not a merely pleasing sentiment; it is not an ecclesiastical "counsel of perfection," much less is it a weak, easy-going letting of things go because one hasn't energy enough to get indignant. It is the law of life; it has not been repealed. Tho forgiveness seems negative in form, it is really more than that. Christian forgiveness involves the desire to do to the forgiven positive good. The Christian spirit rises to recognition of obligation to even an enemy. Paul under the tuition of that spirit would count himself debtor to those who fought him, and even would kill him if they could. They at last did kill him.

History is sadly filled with tales of real or fancied wrongs treasured up for terrible revenge, in tribal and family feuds. Some such dark shadows still linger amid the prevailing

light of Christian civilization. Do we not all know how easy it is to yield to the temptation to harbor resentment for unkindness and wrongs; to coddle our indignation, and argue it out to ourselves that we can not be asked or expected to rise above this and that? But Jesus taught us the better way. He conquered His enemies in the only way that at last any personal enemy can be conquered—by forgiving them. That was a supreme illustration of Christian indebtedness. We must learn that it is the only way. Some one has said: "I will allow no man to drag me down by making me hate him. I will win out against all his meanness by forgiving him wholly."

In large application we have here the very heart of the gospel on its positive side. We have that element of the gospel that means action. This Christian obligation is at once inspiration to activity, and determinant of the direction of activity. We owe service in bringing about the kingdom of God on earth. In this matter it makes no difference what line of life we choose, or where, or when. What we owe, our duty, is to lift at the burdens of life; be one of the attacking party at human problems; be able at least to be counted as one on the right side. But that is only "at least"; at more or most, it is to be among the counters instead of merely the counted; to be a force, a leader, a factor and actor in every good word and way and work.

One may wisely consent to follow his tastes or what he thinks to be his bent, touching the line of his work or profession; but one may not follow any taste or bent touching the sort of spirit with which he will prosecute his work, unless he first settle the question whether his spirit be redeemed from selfishness by being consecrated to the highest.

Youth loves its freedom, hates to be bound to this way or that way or any way. And youth is right; to want to be free is a divine spiritual instinct. Hence note well that the only real freedom in a universe of God and man is found in yielding one's self to God. That is a bondage that does not oppress, but exhilarates; a slavery, by going under which one sets his soul free. Paul dares that figure of speech when he proclaims himself the "slave of God" and "the slave of Christ." This is the gospel paradox: "My yoke is easy, my burden is light."

This heart of the gospel, touching activity; this practical recognition of debt to possibility, we see exemplified very frankly in the world's missionary work. Men and women holily consecrate themselves to go out to help those most in need, at home or abroad. The spirit of true missionary work is one; its range of call and work is wide. It may be in church work, as we oftenest think of it; but this divine spirit is too big for any one church or all churches to hold. Let us be

broad-minded enough to recognize something of its divine breadth and sweep. The spirit of unselfish devotion to any cause of human good is the gospel spirit. Livingstone was just as Christian in his exploring as in his praying or preaching. Grenfell's work as a physician down in Labrador is just as divine as when he is talking of God. One would not like to suggest to him that it is not. Helping unselfishly to clean up municipal dirt in Los Angeles may be as holy as engaging in the communion service or celebrating mass. Is there a holier act in American history than when Lincoln flung free, by the Proclamation of Emancipation, four million slaves?

Heroic days are not all in the past. Whether a certain prominent citizen of San Francisco be sent to prison or not is of comparatively little consequence. But whether public officials, elected by the people to guard and promote the people's interests, shall betray the people or righteously serve them; that is not of small consequence in this fair land. And when hundreds of thousands of dollars are given in bribe money to those officials to induce them to betray the people, and this is all confest by them—and yet no courts can be found in which just punishment can be obtained, that is not of little consequence. The standing or falling of nations has, in the past, hung on issues like that. While a case

is in court the pulpit may not pass judgment. But this remains: there is high conduct somewhere in that San Francisco court-room. Either there is a righteous man sturdily defending his own business and personal honor against the attacks of an infamous prosecution, or there is working for the conviction of high and adroit scoundrels a patient and dogged heroism of prosecuting, at large personal sacrifice, for "love of justice," as the prosecutor claims, which commands the homage of all decent people. To take one's life in his hands, for there has been more than one attempt at murder by dynamite and pistol, and stand on a floor already stained with his own blood from the assassin's bullet, and conduct through the weary months a trial for public justice, appeals to the imagination.[1]

Not on the field of battle are the world's chief heroisms, great as these have been. But more heroic are the patient works, countless as the stars, which unselfish souls, oftenest humanly known, are doing under one impulsion, viz., the obligation of Christian debt to help what and where and when they can.

We can never pay this Christian debt. Each payment-item enlarges the debt, and we

[1] The reference is to F. J. Heney, of San Francisco, who, when he had recovered from a nearly fatal bullet wound inflicted, it was supposed, by the corrupt officials whom he had prosecuted, returned to the prosecution with renewed energy.

would not have it otherwise. This is not oppression; it is an inspiration. It is not injustice; the opposite would be cruel injustice. If we could be relieved from the bonds of love by paying the debts of love, why, no cruelty ever invented could equal that. Suicide would seem natural, if we could, by using the highest, lose it. Imagine a mother doling out love to her child sparingly for fear she might exhaust the supply. We are here dealing with a different law from that of exhaustion and supply. It is more nearly a law of expenditure in order to more supply, freely impoverishing ourselves as the only way to enrich ourselves.

This is the glorious truth into which we have come. It opens into the moral majesty of infinity. We owe all we are or can be or can do, under a divine sense of the use of the active powers which constitute human life to be divine. Thus only can we pay our debts. The more we pay, the more we owe; the reward of work, in this realm of the divine, is not rest, but ability and opportunity to work more. The more we expend, the more we have to spend, and yet again more, and of this there shall be no end. Our little human life is "clothed upon" with majesty, in the light of religion and revelation and inspiration. Education from the least unto the greatest, may be unto the vision of our debt, and the eternal paying of it. This is salvation, not

so much from death, but rather unto life. With all our getting, may we not fail to get this "Wisdom," which is far above what men mostly agree to call wisdom.

May we be found in the company of those who count it their highest privilege to be, with Paul, God's and man's debtors.

GILBERT

THE LEADERSHIP OF JESUS

GEORGE HOLLEY GILBERT

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THE LEADERSHIP OF JESUS

Prof. George Holley Gilbert, D.D.

"Follow me."—Matt. 4 : 19.

The leadership of Jesus is an expression that takes us back to the inmost thought of the oldest Gospel. The calling of Jesus, as He Himself saw it, was that of leading men to God. The appeal which He oftenest made to those about Him was that they should follow Him.

But the leadership of Jesus was limited, and it is important to recognize its limitations. We should not claim for it either less or more than the facts warrant. To speak of Jesus as the founder of a Jewish sect merely, is to misinterpret the gospel as truly as when one speaks of Him as the creator of the universe. To claim that He had an authoritative knowledge of human disease is to miss the sphere of the leadership of Jesus as widely as to claim that He went from earth leaving His deepest thoughts unuttered, and that Paul was raised up to express these thoughts. To say that Jesus was only a greater Hillel is as inadequate as to say, with a recent German writer, that He was not a subject of religion at all, but rather the object of religion.

The leadership of Jesus is clearly defined in

the narrative of His life and teaching. Thus, in the first place, it is defined by the fact that the only subject on which Jesus claimed unique knowledge was God. The universe and human history, terrestrial geography and medicine, the arts of peace and war, and all other similar branches of knowledge, lay outside the sphere of which He showed a unique mastery. What He revealed was the character of God.

Again, the leadership of Jesus is defined by His teaching that the kingdom of God is a kingdom of the heart, and that the goal which His disciples should strive to attain is to be perfect, as the Heavenly Father is perfect. Negatively, His leadership was defined when He refused to be made a king, either by the lake of Galilee or in Jerusalem; by the fact also that He never of His own accord discust the social institutions of His day, as divorce and slavery; never discust questions of a literary or esthetic nature, as, for example, whether His disciples should study the Greek language or Greek art; and never discust methods of exorcising demons, or healing disease, or any other of those matters which belong to the realm of natural science.

In view of such facts as these, we say that the leadership of Jesus was purely religious—this term including the principles both of Sonship to God and brotherhood to men—the principles, we say, of religion and ethics; for

even in this sphere Jesus did not assume to establish religious rites, or to declare in what concrete forms the spirit of brotherhood should express itself.

This fact is remarkable as a testimony to the practical wisdom of Jesus. If He had devised new "wine skins"—ecclesiastical, social, political—into which the new wine of His message must invariably be put by His disciples, one can hardly doubt that the chaos of Christendom would be a thousandfold greater than it is at present. For the forms of expression of the new life must be the achievement of those who share that life. The ideal forms will be learned by an ideal humanity.

The leadership of Jesus, tho limited, as we have seen, is doubtless the most powerful force which has ever entered into human life. And the secret of this force is neither mysterious nor remote. It has been as deeply apprehended by multitudes of ordinary people as by a Luther or a Paul. It lies chiefly in two great facts.

First of these facts is the new view of God which Jesus gave to men. He used a name, indeed, which others had used, calling God our Father, but He gave it a new content. Notice this briefly. The God of Jesus is infinitely good. There is no flaw of partiality in His love. He is the Father of the worst as of the best. It is His nature to love, and

therefore to impart Himself. His favor is not bought by obedience, nor forfeited even by disobedience. The most notorious sinners were welcomed by Jesus, and were sent away in peace.

Again, the God of Jesus is the God of the individual man, not of humanity in the mass, not of a chosen people merely, not of an elect few, but of each single and separate soul the world over. Jesus came to know God as His own individual Father, and He taught that every one might share this experience.

The God of Jesus is near. A man can talk with Him in his own house; he can meet Him in the solitude of the mountain top. He is working all about us in the world, in the sunshine and the rain, among the birds and the flowers.

The God of Jesus is sympathetic, He rejoices when the lost child is found; He notices the solicitude of the disciples when brought before governors and kings; He takes account of the things by which each soul is tempted; He is appreciative of human joy and sorrow.

The God of Jesus wants men to be like Him, pure and good; and He desires this for them more than He desires anything else.

Now, this conception of God, which Jesus had, satisfies the human soul. Both the heart and the intellect alike rest in it. It satisfied Jesus. To Him it was not a theory, reached by a process of reasoning from facts observed

in nature and human life: it was the expression of His deepest spiritual experience. We may perhaps say that He knew it by intuition. He was directly conscious of God, and knew His character. He saw the highest spiritual truths as we see the mountains and the stars, and, as far as we know, He did not ask Himself how He saw.

But what proof is there of the truth of this view of God? Some people think there is no proof. One of the most brilliant men of science writes this: "I can not see one shadow or tittle of evidence that the great unknown underlying the phenomena of the universe stands to us in the relation of a Father—loves and cares for us as Christianity asserts." But where, we may ask, did this scholar seek for evidence? He sought it solely in the material universe, not in Jesus and in the results which have followed His life. But is the conception of Jesus to be set aside as unfounded because the investigation of nature does not yield conclusive evidence in its support? This might be our conclusion if Jesus had based His belief on a study of nature, but He did not. There may, therefore, be adequate evidence for His view of God even tho science does not discover it in the material world.

It is to be particularly noticed that the scientist whom we have quoted does not find the laws of nature hostile to the conception of Jesus. He says that the government of the

world is "rigorously just and substantially kind and beneficent." Now, as far as it goes, this testimony is in harmony with the teaching of Jesus.

But what evidence have we that Jesus knew something about God beyond this? First of all, and chief of all, we have Jesus Himself. The divine perfection of His character gives unique authority to His testimony concerning God. His character and life were in perfect accord with what He said of the Father. His character and life seem inexplicable if His thought of God, which was the light and power of His living, was false.

If, in the department of natural history, we may reasonably accept many things on the statement of scientific men, their statement being supported by various observed facts and logical conclusions from those facts, much more in the sphere of religion may we accept much on the authority of Jesus, that authority being supported by His own character and life. More reasonably, we say, for the fact of personal character is greater than any physical fact; and the difficulty of explaining the character of Jesus, if there is no reality answering to His conception of God, is greater than the difficulty involved in the assumption that any conclusion of science in regard, for example, to the origin of species or the origin of life, is erroneous.

We hold, then, that in tracing the power of

the leadership of Jesus in part to His view of God, we are tracing it to a cause which is to be classed with the best-established facts of character and life.

The second great fact on which the power of the leadership of Jesus rests is His view of man. This, also, was largely new. Others had, indeed, thought of man as a child of God, but no one had had Jesus' view of God, and therefore all had fallen far short of His view of man.

The view which Jesus had of man's sonship to God is fitted to foster the largest and noblest conception of life. He teaches that the goal of human character is nothing less than the character of God; that the motive in sonship is the same that moves the heavenly Father, and that the mission of sonship is wide as humanity. He who is a disciple of Jesus and son of God is called to be the light of the world; he is to build up the kingdom which Jesus founded. To him, as far as he represents Jesus, is given authority over the nations—the authority of light and grace. To be a son of God, as Jesus thought of sonship, is to be lifted above all narrow and petty aims, and to be liberated from all low motives. It is to be a man, a man for the world, a man worthy of fellowship with God.

Again, because Jesus thought of man as a son of God, He thought of him as immortal. For this sonship to God is one of love and of

kinship. If man can become perfect in character as God is perfect, or can approach that end forever, he must be near of kin to God—must be, in some deep sense, God's offspring. Now, to Jesus this relation of sonship to God seems to have implied the immortality of man. He appears never to have had any question as to immortality. We may think that His calm assurance sprang unconsciously from His vision of the character of God and His sense of God's love. Could He feel Himself the personal object of God's love without being thereby raised quite above the thought that death could destroy this relationship? Could He think that death was stronger than God? Could He think that God would ever cease to love? But if God does not cease to love, then Jesus could not think of Himself as ceasing to be the conscious object of that love.

Thus, from the standpoint of Jesus, the argument for immortality is as unassailable as His consciousness of God. It is far removed from the argument that man is immortal because, from the beginning of history, he has thought himself immortal. It does not belong in the class of arguments of which a distinguished scientist said that they all reduce themselves to this: "The doctrine of immortality is very pleasant and very useful; therefore, it is true." In the thought of Jesus, the immortality of sonship lies in the immortality

of fatherhood. For this reason the assurance of immortality among the followers of Jesus has been proportioned to the sympathy with which they have entered into His thought of God.

The power, then, of the leadership of Jesus may be traced back to the two great facts of the newness of His thought of God and the resulting greatness of His thought of human life.

And what now may any thoughtful student of history say of the probable leadership of Jesus in the future? First and most obviously, one may say that the possibilities of this leadership have not yet been fairly tested on a large scale—at least, not since the first century. It is true that Western civilization has been developed under a banner inscribed with the name of Jesus; but that development, both in its historical course and in its present stage, bears witness to the existence of many forces which did not flow from Jesus; and it also fails in a large measure to make conspicuous in thought and life those forces which were active in Jesus Himself and by virtue of which He expected His followers to extend His kingdom.

Individuals in all churches, and not a few outside of all churches, have tested the possibilities of the leadership of Jesus with such results that they furnish great ground of hope. Moreover, separate branches of the

Church, during some usually brief period of their history, have manifested a spirit and a power nearly allied to the spirit and power of Jesus. This fact also is hopeful.

But it must, nevertheless, be said that the possibilities of the leadership of Jesus have not been fairly tested on a large scale. What church has ever taken the life and teaching of Jesus as its sole standard? What church has ever had a theology based on the character and word of Jesus? What church has ever regarded the Bible as Jesus regarded sacred writings? What church has ever looked upon itself and its forms as being merely handmaids of the Christian religion rather than as integral parts of it? So long as these questions must be answered in the negative, no one can reasonably say that the possibilities of the leadership of Jesus have been fairly tested.

Finally, we may say that the leadership of Jesus must continue until the two great facts which underlie it shall either be discredited as having an insufficient foundation, or shall have been succeeded by purer and loftier conceptions. But with regard to the first of these alternatives, there is no reason to think that any essential part of what we now accept as historical in the oldest narratives of the life and work of Jesus will ever be set aside; and since it is the historical Jesus who Himself is the strongest proof of the truth of His view

of God, it does not appear how this view is ever to be discredited. But while this remains, this thought of God as a heavenly Father, it will afford a firm basis for Jesus' thought of man and life.

The other alternative is that the view of God and man on which the leadership of Jesus rests will some time be succeeded by purer and loftier views.

Now, we may well believe that the final product of human development—physical, mental, moral—will be immeasurably above the present stage; but even tho the human race should develop into some sort of angelic being, with knowledge of the universe surpassing ours as ours surpasses that of primitive man, and with a mechanical mastery of the forces of nature indefinitely greater than ours, still the individuals of that race could not be bound to each other by a more perfect bond than that of love as exemplified in Jesus, and they could not conceive of the character of God as being more perfect than a character of absolute holy love. Higher principle governing the relation of two or more moral beings to each other than the principle of love is unthinkable. But it is this principle that is fundamental in Jesus' view of God, and which is therefore fundamental in His view of our relation to God and to each other.

While, therefore, there is much to be deplored in our apprehension of the leadership

of Jesus, and while the outcome of human development is unknown, there is good ground to say, in a modified phrase of the gospel, heaven and earth shall pass away, but the leadership of Jesus—that leadership which rests on the revelation of the character of God as a heavenly Father and the revelation of the greatness and glory of man as a son of God—shall not pass away.

GREGG

THE SACRAMENTAL WAGONS

DAVID GREGG

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THE SACRAMENTAL WAGONS

DAVID GREGG, D.D., LL.D.

"And when he [Jacob] saw the wagons which Joseph had sent to carry him, the spirit of Jacob, their father, revived. And Israel said, It is enough."—Genesis 45 : 27.

OUR text is part of the story of the patriarch Jacob. As a mere piece of history, this story of the father of the twelve tribes of Israel is a veritable gem in literature. It is full of information and thrill and fascination. But the story is more than a mere piece of history. It is a type of spiritual things. It is a prefiguration of the destiny of the good. It is one form of God's covenant with His own. It is a symbol of greater and higher realities. It is a parable illustrative of the operation of divine principles in the life of God's elect. And it is an assurance of God's overrule in the affairs of mankind. Such is the use which the New Testament teaches us to make of Old Testament biography. It teaches us to convert it into the sacramental; and to work it over into a gospel of spirit and of power.

In its inclusiveness, this story of Jacob reminds one of the famous jewel in the crown-room at Dresden. The jewel is a perfect silver egg. When the secret spring of the silver

egg is prest, a golden yolk opens into view. When the spring of the yolk is prest, a beautiful bird appears. When the spring in the wings of the bird is prest, a matchless crown of precious gems falls into the hand. Each treasure includes a greater treasure. Such a multifold treasure is the story of this Old Testament saint, which opens before us on the sacred page. It is a piece of fascinating history. It is a spiritual type. It is a glorious prefiguration. It is one of faith's symbols. It is a sacramental parable full of sacramental facts and inspirations and assurances.

The point where we strike the story is the point where the wagons of the long-lost Joseph come to take the aged patriarch to a renewed fellowship and to a grander life, and to the beginning of a more glorious future. As we see the patriarch, he is sitting at the tent-door looking Egyptward. These sad words are still in his heart: "Joseph is not, and Simeon is not; and ye will take Benjamin away. All these things are against me." All the boys of the family are down in Egypt, for they have taken Benjamin away. The patriarch is alone. He sits at the tent-door awaiting the return of his sons. He is praying for their safety, and especially for the safety of Benjamin, Rachel's boy.

Suddenly, in the dim distance, he catches sight of a cloud of dust which rises in the air. This brings him at once to his feet, that

he may peer into the distance. His heart says, "There are my sons, and God be praised." But it immediately asks, "Are they all there?" As he talks with himself, the company comes within full sight so that he can discern full outlines. Then he begins to count: "One, two, three, four, five, six, seven, eight, nine. Nine! Are there only nine? Ah, then my dark foreboding has become a reality. Mischief has befallen Benjamin by the way. I should never have allowed him to go." These words no sooner fall from his lips than he sees the form of a tenth person; and his soul cries "Benjamin is safe, God be doubly praised!" Then comes the eleventh form into sight, and he cries, "They are all there! Simeon has been set free!" Blest be God, who hath not turned my prayer from Him, nor His mercy from me!" What a heart relief for Jacob! It is the sun flashing in crimson and gold through the black cloud which he saw above his head, and from which he expected only the deadly storm.

But wait! Jacob sees beyond his sons another cloud of dust. Another company comes into sight. What can that be? To his consternation, it is a company of Egyptians. Is it a pursuit? Does it mean that the might of Egypt is hurled against his little home? Is the return of his sons to end in a worse sorrow? Who can tell the anxious questions that filled the heart of the patriarch, from the time

he discerned the Egyptian wagons, until his sons reached him and explained all?

The first thing that gave Jacob relief was the happy faces of his returning sons. They were different men from what they were when they returned from Egypt the first time. Scarcely had he gotten relief from the sight of their happy faces, than he was subjected to a shock of joy, as his sons told him the whole story of their glad faces in this one sentence: "Joseph is yet alive, and is governor over all the land of Egypt."

Do you want a picture of sudden surprize? You have it here. Do you want to see a human heart leap from fear and grief into happy assurance and faith? You see it here. Do you want to see how the soul can paint for itself a dark present and a black future, while the real facts warrant a picture as bright as the sun? You can see that here. The absence of Joseph and Simeon and Benjamin, which was so lamented by Jacob, was working out a magnificent destiny for the household of Jacob. We can credit the narrative when it tells us that the sudden declaration of the sons of Jacob caused their father's heart to faint, for he believed them not. "Joseph is yet alive!" The very joy wrapt up in the assertion was so great that it hindered faith. "Governor over all the land of Egypt!" Methinks I hear Jacob talking with himself, and saying: "If he were

alive, by what means could my shepherd lad rise to the highest seat of government in that great land? Ah, these, my sons, are too cruel in their treatment of me. If Joseph were alive, he would be here himself."

It was natural for Jacob to be incredulous at first, and to hold on to his incredulity until he received some evidence from Joseph himself. Remember what he had to argue down before he could believe. He felt that he had irresistible presumptive evidence that Joseph had been torn to pieces by wild beasts. He had to argue that down. He had in his possession the blood-stained coat; and he brought it out and held it up before his sons. He had to contradict the coat, and charge it with black falsehood. He had to turn back the whole tide and current of his feelings, from that dismal day when he accepted the account of Joseph's death as a fact. He had to give up the rest of acquiescence for the restlessness of a revived hope. He had to unsettle everything.

The incredulity of Jacob did not strike his sons as strange. They accepted it as a matter of course; hence they began to persuade him. They told him all that they had seen and all that Joseph had said. They gave him every confirming detail. They pointed to the costly changes of raiment from the palace, which Joseph had sent, and to the full provisions from Goshen, the land of plenty; and

to the many rich gifts of Joseph's love. They made these material things talk and bear testimony. And then, to climax everything, they took Jacob, their father, out to look at the wagons, with their Egyptian drivers. They explained to him the purpose of the wagons and read him the invitation from Joseph, which they embodied. This was a masterstroke. For when Jacob saw the wagons his heart revived, his doubts vanished, and his faith leapt into full growth. The wagons were symbols to his faith and spake to him as nothing else could speak. When he heard the story which the wagons told, he believed all that his sons declared. He said, "It is enough."

But why should these sons be believed on account of the wagons? Jacob once believed them when they made Joseph's coat speak. What assurance has he that they have put the voice of truth into the wagons? There is a vast difference between the coat and the wagons. These sons could control the coat; but they could not control the wagons. The wagons belonged to royalty; and only some one in the royal palace, some one connected with the throne of Egypt, could send them. Now, who in all the world could have enough interest in this lame old shepherd to send for him, and to bestow such royal gifts upon him, except one, and that one Joseph? Joseph was in the wagons; Joseph's love, Joseph's de-

sire; and because of this they spake to the father's heart. Their message brought a glow of joy into his faded cheek, and infused a new elasticity into his limbs, and breathed vigor and vitality into all his powers. Old and weary as he was, he at once determined to go and see his son. His new faith gave him a new life. Making use of the wagons, he went to Egypt and to his son. He saw Joseph wearing the crown of an unsullied manhood as well as the royal ring of favor; and his gray hairs, which he said would be brought with sorrow to the grave, fell in joy upon the neck of the one for whom he had mourned until grief had whitened them.

As we look at the effect which the glad message, "Joseph is yet alive," had upon Jacob, we see the wisdom of Joseph in the way he dealt with his father. One would naturally say, "Now that Joseph knows everything, why not go himself and see his father and bring him to Egypt?" If the simple words "Joseph is yet alive" caused such a shock, and set the tide of life rolling backward upon his heart until he swooned, what think ye would have been the shock had Joseph himself stept unexpectedly into his father's presence? Do you not know that joy, as well as grief, has the power to kill? The daily press tells this story: A young man left his fatherland and sailed from Germany to America. He left behind him the betrothed of his heart, with

the promise that he would send for her as soon as his gains warranted. Manfully he wrought his way up the hill of fortune, and faithfully he kept his promise. His affianced landed safely in New York and sent a telegram to Chicago, announcing the time her train was due. The engine came thundering into the Union station, and the two met and spake each other's name. It was a lover's greeting, full of romance from real life. It was a moment of grateful joy. The greeting given, the affianced husband gently sought to disengage himself from the clasped hands, which were around his broad and manly shoulders. But, as he did so, he found his betrothed in his arms, dead. She died from very joy. The method which Joseph adopted was such as would prevent the shock of joy being too great. The glad tidings were given gradually, and the meeting of great joy was gradually brought about.

As we read how the wagons of Joseph wrought conviction in Jacob and gave him strong and active and vigorous faith, we see the value of those things which we call outward evidences. The wagons were outward evidences. They were a separate and distinct testimony to the reality of what his sons declared. They confirmed the words of his sons. They were outward arguments, proving the things which the sons asked the father to believe. They so settled things, that there was

no way open for Jacob to introduce or to entertain a single doubt. Faith only was the order of the day.

Has God outside arguments and external evidences to prove the reality of the religion which He has asked us to espouse? Has Christianity such testimony to offer on behalf of itself and its doctrines? Are there not sacramental wagons, laden with such irresistible proof, that in espousing the Christian religion we build our soul and rest our faith upon veritable facts?

For example, we are asked to believe in the doctrine of God's fatherly care over us. We believe that doctrine because of what God is in Himself. We reason thus: "Since God is the author of fatherhood, He must have the father-heart. We can trust the father-heart." But is there not an external argument proving His fatherly care? There is. There is a sacramental wagon, and He sends that wagon to us laden with fatherly gifts. The sun rolling in its orbit is God's wagon; and out from this wagon there is tossed upon the earth golden grain for bread, and brilliant flowers for beauty, and all manner of luscious fruit for luxury, and flashing beams which give tonic and light and life.

For example, we are asked to believe in the Christian religion, and in the historicity of its founder, Jesus Christ. We accept the Christian religion because of what it is in

itself. It is full of purity and love and heavenliness and grand and inspiring ideals. It is its own argument. Because of its very essence, it is irresistible. While this is so, still we instinctively ask: "Are there not external and historical evidences in favor of Christ and Christianity?" The human soul demands a religion that is really and truly historic. We want to know in very deed that the prophetic Christ has become the historic Christ. We want fixedness and certainty in our religion; for only when our religion is a fixt certainty can it dominate and rule us, and fill us with the rest and peace of God. God knows this; hence, He gives us external as well as internal evidences. He gives us material facts—facts that are visible and tangible and usable. He gives us effects which call for adequate causes. He gives us collateral securities. He gives us Christic verities. He gives us monumental ordinances, and holy days, and continuing institutions. He gives us historical certainties, which are acting forces and factors in the world's life. He gives us facts which are contemporaneous with the essential things which we are asked to believe; and which are forever married to these things. Now all of these things—holy days, institutions, ordinances, collateral securities, contemporaneous facts, effects which call for adequate causes, visible certainties—all these external evidences deal with the very roots of our religion. They talk,

they suggest, they argue, they prove, they give testimony, they confirm and establish the essentialities of our faith. They leave us no logical resting-place, save a willing and loving and final surrender to Jesus Christ. These things are the glory of the world. They are historical certainties, which come directly from the historic Christ and which lead directly to the historic Christ. They are sacramental wagons from our New Testament Joseph; and they speak incontrovertibly relative to Him, and His life, and His rule, and His saving purposes.

Let me name these! They are the great outstanding and active forces of our Christianity. They are, the Lord's Day, the Christian Church, the New Testament and the Lord's Supper. These are all sacramental wagons laden with spiritual gifts. They are living voices talking for Christ. They are all of them facts before our eyes, and they challenge an explanation. Where did they originate? What do they mean? What continues them? To what do they testify? My fellow men, answer these questions truthfully and you will have a complete vindication of Christ and Christianity. They bear the same relation to Christianity that Independence Day bears to the American republic; and they are just as worthy of credence. They all proclaim Christ, and they all proclaim the gospel of Christ. They are the external evidences of

our religion. Certainly each of these externals gives us a fearless challenge.

You hear the challenge of the Lord's Day! It says: "O man, harken unto me. I, the first day of the week, am now the Sabbath of the Lord. I own your conscience. I call you to rest and to worship. I have not always been the Sabbath. For thousands of years the seventh day of the week was the Sabbath of the Lord. Tell me what great revolution dethroned that day, and enthroned me? It must have been a splendid fact that did this! Cause and effect, and effect and cause, must match. Now what was that fact? It was the splendid fact for which I stand, and which I herald to mankind, viz., on the first day of the week Jesus Christ rose from the dead. "Joseph is yet alive!" I, the great Christ-day of Christendom, am a contemporaneous fact with the fact of the Master's resurrection. If this be not my origin, disprove it. For twenty centuries I have done my duty and borne my testimony relative to the empty tomb. Fifty-two times a year I have uttered the cry, 'The Lord is risen!' Five thousand two hundred times each century I have repeated it. In the twenty centuries of the Christian Era, I have set forth the risen Savior no less than one hundred and four thousand times. Now, you have my challenge on your hands, and I leave it with you." My fellow men, if each Lord's Day be a sacramental wagon, we have

had during the Christian dispensation no less than one hundred and four thousand sacramental wagons from our New Testament Joseph, freighted with the hope of life and immortality.

You hear the challenge of the Christian Church! It says: "I owe myself and my all to Jesus Christ, my head. I came from Him. There was a time when He only existed. Then came John the Baptist; and from that day I began to take on my growth. This is my story in epitome: First there were one; then two; then five; then twelve; then seventy; then one hundred and twenty; then five hundred; then three thousand; then fellowships of believers sprang up everywhere in the Holy Land; then the gospel boldly marched into all nations, until now, I count as my own four hundred million souls. I have come down the centuries through the apostolic succession, *i.e.*, the succession of the Godly. I have come down through the creeds of Christendom; I have come down through the catacombs of Rome, and by means of the blood of martyrs, and the zeal of the missionary of the cross. I have come down the ages through architecture and painting and sculpture and music. I am a triumphant fact calling for faith. Explain me, O man, if you can, apart from the historic Christ!"

You know the challenge of the New Testament! It is the greatest small book in the

libraries of earth. It is an easy thing to take into one's hand the New Testament and turn its pages; but do you estimate the New Testament aright? It is colossally sublime. It has no parallel in human language. It is the power of God among men. It is the critic of our thoughts. And it is all this because it enshrines the Christ. It exists to perpetuate the Master. The pens that wrote it were pens in the hands of men who either associated with Christ or with His disciples. Have you not often remarked this fact that contemporary literature takes no notice of the Master? The great writers of Greece and Rome who have the ear of the world ignore His existence. But He suffered not from this. His own wrote Him up with inspired pens and gave Him a literature that threw all other literatures into eclipse. My fellow men, Jesus Christ can for all time safely commit Himself to the New Testament. This is the challenge of the New Testament: "O man, match the divine Christ who walks my pages as the inspirational personage of all time." We do not wish to take up the challenge, and we do not wish to take it up because we are completely and absolutely satisfied with the New Testament Christ. He carries in Him the most glorious destiny possible to man.

You know the challenge of the Lord's Supper! Its challenge is perhaps the boldest and most satisfactory of all the challenges. It is

perhaps the most heavily laden with good things of all the sacramental wagons which come to us from the palace of the king. We know that it carries in it the cross, and the communion of the saints. It is a glorious fellowship. It brings us the faith of scores of generations of believers, and the hosannahs of tens and tens of thousands of the saints. The Master says of it: "It is the New Testament in my blood." It is very bold in its self-assertion. In its challenge it names dates and places; a most dangerous thing to do, unless one is absolutely certain of his facts. It says: "I was instituted in Jerusalem, and in the upper room, and on the night in which the Master was betrayed." If it were not instituted then and there, it would be self-confuting. In view of this its challenge is the climax of boldness and honesty. It is all that any incredulous Jacob can ask. "It is enough."

Satisfied that the Lord's Supper is all that it claims to be, let us ascertain briefly just what it means to us; and what its sacred symbols utter to us on behalf of our New Testament Joseph, who is on the throne of heaven! And here we may be helped by the wagons which Joseph sent to Jacob.

The wagons declare to Jacob that there is somebody in Egypt who knows him and is thinking of him. The sacramental symbols declare to us that there is somebody in heaven who knows us and is thinking of us.

The wagons were expressly for Jacob. Joseph could not have spoken more distinctly or recognizably to Jacob, if he had spoken to him through the telephone of the twentieth century. The wagons annihilated distance. In them Joseph thought aloud and audibly; and his father heard his thoughts. As he listened to the story of the wagons, his heart said to him, "I am known in Egypt; and there is one exalted mind there who is thinking of me. He individualizes me." Are not these the very thoughts which communicants have as they receive the sacramental elements? "This is my body broken for you." What are these words but a personal address individualizing each disciple upon the part of the Master? Child of God, whoever you are, you are known in heaven, and in the sacrament of the Church. God sends you a personal assurance of your salvation through the cross of Christ.

The wagons declare to Jacob that there is somebody in Egypt who is planning for his comfort and making rich provision for him. The sacramental symbols declare to us that there is somebody in heaven planning for our comfort and making a rich provision for us.

Joseph's wagons and gifts were earnests of the future, and as such they gave Jacob confidence and satisfaction. The wagons were prophecies and promises. Because of them Jacob knew that Goshen, the choice valley of

Egypt, was sure. Is not the Lord's Supper an earnest to us? Is it not the Master saying "Blesséd are they who are bidden to the marriage supper of the Lamb?" It is a foretaste of the fellowship of heaven. Men and women of God, overlook not the provision which God has made for His own. He has wagons for every spiritual Jacob. No Jacob need go footsore and weary through life. Every Jacob who walks and plods does so because he persistently refuses to ride. The wagons of God are running along every highway over which God calls us to travel. They are the golden-wheeled chariots of the promises; and they run hither and thither all through human life. Does God call you to run along the pathway of orphanage? There is a golden-wheeled chariot running that way: "I will be a father to the fatherless." Does God call you to run along the way of widowhood? There is a golden-wheeled chariot running that way: "I will be the husband of the widow." Does God call you to travel the *via dolorosa?* There is a golden-wheeled chariot running that way: "I will be with thee in six troubles, and in seven troubles I will deliver thee."

The wagons declare to Jacob that there is somebody in Egypt who loves him and can not be satisfied without his presence. The sacramental symbols declare to us there is somebody in heaven who loves us, and who can not be satisfied without our presence.

Joseph lived in the palace, and had the run of the kingdom; but there was a place in his life which his father only could fill, and that is why he sent the wagons. What do the sacramental symbols tell us but this: Tho heaven be full of glories, it will never satisfy God if His people be absent. It is a great thought, and it is full of comfort, viz., heaven will not be perfect to God until every wagon is in, and every saved soul has been brought home.

GRIFFITH-JONES

THE RELEASE OF SPIRITUAL POWER

E. GRIFFITH-JONES

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THE RELEASE OF SPIRITUAL POWER

The Rev. Prin. E. Griffith-Jones

"And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high."—Luke 24 : 49.

Perhaps there is no feature of the last hundred years which will be considered in future ages so remarkable as the release of the natural forces pent up in all forms of matter, and their utilization in the service of humanity which has been achieved during this time. Mr. Alfred Russel Wallace, in his book on "The Wonderful Century," draws an instructive contrast between the beginning and the end of the period in this particular. In 1800 the human race, in respect to its control over the wild untutored forces of nature, was in much the same position as in the days of Hannibal; indeed, more advance has been made in the sovereignty over nature during this century than in the six or seven thousand years since the building of the pyramids. It is not merely that knowledge has advanced by leaps and bounds, that new sciences have been born and old ones perfected, that the lines of research have been pushed "many a furlong further into chaos,"

that a flood of light has been shed on the method of creation, on the origins of life, and on the development of the universe from its primal simplicity to the ordered complexities of its present state. It is all this, but it is more. It is that that kind of knowledge has vastly increased which means the unlocking of doors, the opening of secret places, the taming, as it were, of gigantic forces for the benefit of the race in all directions. The universe has been rediscovered from the human standpoint. We have found out that nature is not dead, but sleeping; that she hides behind her gentle, placid face a perfect whirlwind of pent-up force; that every particle of matter is a center of energy; that what we call solid substances are, really, but a system of interlocked but fiercely gyrating force-centers. The tremendous power of the new explosives is probably only a suggestion of the energies that slumber in every brick in our walls, in every flagstone beneath our feet, in every particle of food which we digest; and we have only to discover the secret of disturbing this equilibrium of matter to be able to blow the very globe into space. The puny body of man has always been the least important part of him; it is now of less account to him than ever, for the earth is being transformed into a kind of organism of which he is the nerve center; he is multiplying his limbs like a centipede, and forcing inanimate

nature to supply him with organs of motion which enable him to put distance and time to defiance. Already he can burrow in the earth like a mole, skim the ocean like a gull, and soon he will be able to fly over the continents like an eagle. By means of his far-reaching electric antennæ, he can speak and hear at a distance, see what takes place miles away, and draw pictures with the intangible pencil of light. In these days, when we can take a photograph through a brick wall, and carry on a conversation through miles of mountain or across vast stretches of ocean, there seems little else to expect by way of fresh wonders. And yet, we know that we have scarcely tapped the vast storage battery of natural force; and who shall tell what shall be in the end thereof?

All this is by way of preamble to a still more wonderful vision. Christianity was born of two great events. The first was the coming of Jesus in the flesh, which was the dawn of a new science—the revelation of God, which had been hidden in a mystery from the foundation of the world, a revelation which was also a redemption; the second was the descent of the Spirit at Pentecost, which brought into the world a new power. Jesus brought us the gospel, the "good news" of God, of His willingness to forgive, and save, and renew the spiritual forces of life; and at Pentecost the Holy Spirit of promise came

as a spiritual force, which transformed the "knowledge of God" into the "power of God." Luke gives us the story of the revelation, a revelation in deed and in suffering, as well as in word, in his gospel; and he gives the story of how this was transformed into the spirit of power in the Acts.

At the time when this text was spoken, the disciples stood midway between these two critical events. The gospel of redemption had received its finishing touch in the resurrection of our Lord from the dead; the fair fabric of the perfect life was complete from base to pinnacle. But as yet the forces concentrated in that holy and beautiful gospel of truth and life and love were inoperative; the secret of turning the new knowledge of God into the power of God was not yet theirs. And Jesus, in His parting message, told them to wait. They must not hurry the process; they were not to be impatient; presently something would happen to them, if only they would prepare themselves quietly for it, which would bring the full fruits of His gospel within their reach. Meanwhile they were to "tarry in the city until" the hour when "the Spirit of power" would break forth from the unseen, and the Word would no longer be "with" them as an incarnate Presence, but "in" them as an immanent life. "And, behold, I send forth the promise of the Father upon you; but tarry ye in the

city, until ye be clothed with power from on high."

Of what kind of situation does this remind us? How shall I phrase the parallel I wish to draw more vividly?

I think of a tidal channel, and of a vessel ready for a long and adventurous voyage. The cargo is all on board, the steam is in the boilers, the fires are burning brightly in the furnaces. All the arrangements for the voyage have been completed; there is nothing wanted so far as preparedness is concerned. But there is no movement seaward. The captain and the crew are waiting for something; something that can neither be hurried nor controlled. That something is the rising of the tide. The vessel is made for the sea, not the land, and whatever her equipment, she will not move till that tide lifts her, and provides the channel deep enough for her displacement. But directly that tide does come, the engines will begin to throb, the vast bulk will begin to move, the helm will begin to direct her course, and so the voyage will be started.

Or, I think of something else, still nearer the heart of my subject. I think of the trees in winter, standing leafless and rugged against a pale sky, or fighting with rude and stormy winds; and of the brown fields, and of the gardens where no flowers grow. The world seems dead; life seems as tho it had

fled away to some younger planet. But we know better than that, for we have seen this before. Life is really busy, not, indeed, with the twigs and leaves and blossoms, but with the roots of life. Far below the surface they are storing up the moisture, and transforming the soil by that hidden process of vital chemistry which goes on all the winter, into "something new and strange." Yet nothing seems to happen at all for a long time. Week follows week, and month crawls after month, with no sign of life anywhere. The roots, indeed, can do no more; they are full of sap; but they are powerless to lift it through trunk and branch to the buds at their extremities. But wait a little longer, till the poor old earth that has lost the fires of her youth, and now depends on the kindly sun for her annual quickening, has turned herself toward the cherishing heat that pours down upon her; and one day you realize suddenly that the leaves are out, and that spring has come, clothing the world in garments of beauty and light.

Now, there are periods of recurring spiritual barrenness and inability that come upon the souls of men, alternating with periods of freshness and vitality. It is difficult to account for the law of periodicity which somehow rules the forces of religious progress, but that there is such a law is unquestionable. There are times of creative power in the

career of nations, as well as individuals; when great thinkers, great poets, great preachers rise, and mighty movements are set going, and mighty things are done; and there are other periods when it would seem as tho heaven had retired to some distant part of the sky, and all things great and good were impossible. Am I wrong in thinking that just now we are rather in the trough than on the crest of the wave? Not only in matters of religion, but in matters of social and political progress, we are not having an easy or happy time. Immense efforts are being made to better the world. It is an age of reformers. Every one is a reformer nowadays; utopias are thick as blackberries in September; the State is split up into parties who are fiercely contending as to who shall be the first to put the world right. New theologies battle with old theologies, till the air is thick with dust, and the combatants can scarcely see or hear one another for the noise and clamor. And yet somehow nothing seems to be happening. The vessel of progress labors heavily as tho in a place where two (or many) seas meet, and men turn hither and thither, uncertain as to whom to listen to, and in what direction to trace their steps. There is much effort, but little progress; much turmoil, but little life; many voices, but no all-commanding message that carries conviction. Our churches are marking time, and many of them

are living on their past; there is a sense of disillusionment and fear in the dumb, unthinking multitude that has largely lost faith in its religious leaders. We seem to be between two worlds, "one dead, the other powerless to be born." In theology, especially, we are in a distracted and troublous state; and when theology is distracted, religion is paralyzed, for if our ideas of God and the soul are in utter confusion, how shall we act confidently and live happily, or do anything noble and good? I do not wish to put the case too strongly, or to give forth a Cassandra message; and yet, who can deny that these things are so? And if these things are so, what are we to do or think? Let me ask you to come back to the text, and the situation it embodied. These men, who were about to part from their Master for the last time in visible form, were in just this situation that I have described. They were in a strait between two great epochs in their life, and in their relation with Him. The period of their earthly communion with Him was over. They were not quite ripe for the period of His spiritual presence within their hearts. They had received the gospel in all its fulness; they had seen and come to know the Father through the Son; but they had not come to that experience which would turn the knowledge they had into power. What was lacking in their experience before the power would come?

Two things were lacking: First, they lacked that insight into the meaning of the wonderful Life that had been lived in their presence, which enabled them to understand the gospel which it embodied. Tho Jesus had been with them for several years in daily communion; tho they had heard His message, and witnessed the great deeds He had wrought, and felt the perpetual play of His love around them; tho they had seen Him die, and rise again from the dead, they were not possest of the key to the mystery of their Master's person and purpose. In a sense, they were too near the events to realize their tremendous importance; too much under the spell of the physical presence of Christ to know Him for what and who He was. A period of quiet meditation over all that they had seen and felt and handled of the Word of Life was needed, during which the strange, harrowing, soul-stirring events through which they had passed, might have time and opportunity to range themselves in order and fall into their natural perspective. Great events do not unfold their significance to us at the moment; they need a certain distance in order to be seen in their majesty of meaning; they can be duly interpreted only when thrown up into relief against the background of time and circumstance. And so they were told to tarry a while in the city and spend their time in thought and prayer for

light on the mystery and perplexity that filled their minds. And that light which they needed could only come from above. They were to wait in faith and hope, sure that their Master would not fail them in their need. The promise was given to them, "And behold! I send forth the promise of my Father upon you." The spirit of truth was to lead them into all the truth concerning Himself. Enlightenment must precede realization; the power could only come through illumination.

But even this was not enough. It would be a great mistake to imagine that the disciples entered at Pentecost into the fulness of either the light or the power of the Christian faith. In the first blaze of that sunrise, they were filled with enough light to give them great power—a power that swept multitudes into the fold of believers, and created the first church. But it is clear that it was long ere they realized the manifold meanings of the gospel which they preached with such acceptance; and the means by which they came into the fulness of light and power was self-forgetful service, the outpouring of their hearts in love and solicitude over the souls of their fellow men. The gospel light and the gospel power were only slowly and gradually revealed as they "lived the life," and tested the truth in the stress and storm of their experience of its value. The New Testament literature is the record of successive stages in

the expansion of the light of the knowledge of the love of God shining in the face of Jesus Christ, and in the deepening and spreading of the power that slumbered in it. By preaching and teaching in many lands; by meeting persecutions and distresses, and sorrows manifold, in the name and for the sake of their Master, with unflinching courage, and unwearied love, and unbroken patience, and undying hope; by working for the gospel, and by suffering for it, they lived their way into its innermost secret and power; and so Christianity became a "light to the Gentiles" and a power that "turned the world upside down."

We have been passing recently through a kind of *résumé* of the experience of the first Christians in our relation to the story and person of Jesus Christ. The cry of the last fifty years in theology has been "back to Christ," the idea being that it was our duty to come into fresh and living acquaintance with the human life of Jesus in its historical environment, and as He lived and moved among men. To this end all the resources of scholarship, critical and historical, have been directed. Every foot of ground has been traversed, every line of literature has been ransacked that could enrich our materials for seeing Jesus; who and what manner of man He was. The result is now practically complete. We are not likely to know more about

the man, Christ Jesus, than has been already ascertained. And we may as well be thankful for the wonderful freshening of the world's interest in the human Christ. It has brought home, as never before, the sense of His oneness with ourselves. It has opened out as never before the naturalness, as well as the unspeakable beauty and loftiness of the perfect life He lived. And this it has done to most of us without removing from the personality of Jesus that element of a divine mystery which in all ages has been the crowning attribute of His nature, as well as the deepest source of His fascination and ascendency over the human soul. Let us devoutly thank God for all that criticism—historical, textual, rational, spiritual, and whatnot—has done for the better realization of Jesus Christ as a man among men—and the man of all men.

And yet, can we really say that this closer knowledge has done very much so far for a clearer understanding of His divine message for our own day and generation? Is the meaning of Christ as clear to us as to our forefathers, who had so distorted and unreal an idea of the earthly conditions of the incarnation of the Son of God? Is it not true that with less knowledge they had more light than we seem to have? Did not they live nearer than we do to Him who once appeared in the flesh, but who is evermore with His

people by His Spirit? Have we not been burrowing too much in the far-off centuries for Him who was once dead, but who is alive for evermore? The Jesus who lived in the first century will be nothing better than a picturesque and beautiful figure in history unless we can realize that He has been at work through all the centuries between, and that we can never understand Him nor receive the promise of the Father from Him till we say with Paul: "Yea, even tho we have known him after the flesh, yet know we him so no more." There is nothing the Church needs just now more than a fresh grasp of the meaning of the gospel of the divine Person for our own day and generation. We need the light that we may realize the power.

This light can only come as it came to the first disciples: first, by waiting upon God in humble dependence on His holy spirit which can only come from Himself; and then by a courageous application of the light we have to the needs and problems, individual and social, of the day. The secret of Christ can only be learned by those who are prepared to receive His influence into their heart of hearts, and then to obey His word with a willing mind and a single eye. It is because there is so little of this among us that our religion has fallen into temporary disrepute among those who need it most, the toiling masses for whom the great heart of Jesus agonized and yearned

so deeply, and for whom He died, and for whom He now lives and works in the unseen world, which we think of as so far, but which is so terribly beautifully near to us all. "The word is still nigh thee, even at the doors." And when that power once more comes—as come it will—what then?

Ah, then once more we shall see signs and wonders. Right through the ages we can see that power at work, now silently gathering force in secret channels, anon swelling into a flood, inundating multitudes, filling the Church with energy, and overflowing into the wide world with its healing, uplifting, enabling influence. I believe that through these lean and barren years this power has been gathering force for a fresh advance, and that we are on the eve of a great outpouring of spiritual blessing throughout the world. It may not come along the old paths—indeed, it has never come as men expected it to come; it always cuts its own channels and shapes its own instruments of expression; there is always a great unexpectedness about a spiritual revival, both in its methods and in its results. Our wisdom will be to be open-minded as well as open-hearted, and to welcome the light as it breaks into power, however unfamiliar the way in which it will come. "The wind [spirit] bloweth where it listeth; thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth."

But if we do not know in what manner God will express His will and send forth His spirit into our midst, we do know what its outcome will be. Now as ever, it will issue in a renewed sense of the forgiving love of God in Christ; now, as ever, it will cleanse guilty consciences from their sorrow and their despair through faith in the eternal cross; now, as ever, it will move the hopeless and helpless to turn to the Lord with the immemorial cry, "What must I do to be saved?" with a sense of victory over the sin that doth so easily beset them. Old things will pass away; behold, all things shall become new.

And the evangel to the individual will not be the only note of the coming revival. The times are ripe for a great social evangel; and it will come, if we only wait and work in faith. Not by hard mechanical schemes and artificial man-made utopias will this good thing for which we are all waiting and praying come; but by filling all parties in Church and State with a new enthusiasm for humanity; by breaking down the suspicions and the antagonisms of class against class; by filling men with a passion for righteousness and a love for what is just and fair between those who think and those who work, those who lead and those who can only follow. Grant this new temper—and a new temper always follows a new revival of spiritual life, whether in the individual or the community—and all our in-

soluble enigmas will become easy to deal with; the impossibilities of to-day will become the commonplaces of to-morrow. I venture to call you away from the poor polemics of the hour to the larger duty that presses at our door and demands our undivided attention. We may well forget the clashings of new theologies and old, with all their unworthy suspicions and recriminations and personalities, and to set ourselves to the real task of the hour, which is to wait on God, and join hands in doing His work. The world is athirst for the living God, and the living God is athirst for the world. Shall we, then, divide into parties, and schools, and coteries of thought? Shall we say again, "I am of Paul," and "I am of Apollos," and "I am of Christ?" "Is Christ, then, divided?" Rather let us lift up our eyes, and see the fields, how they are already ripe unto harvest, and verily the laborers are few. Let us pray that the Lord of harvest may send His servants into the harvest; let us pray that He may make us ready to toil and to suffer and to bleed in the sacred holy task of winning the world to Him who is its Lord and their Savior. The more I study the conditions and temper of our age, the more is the impression borne in on my mind that great social and religious forces are moving in uneasy slumber, and that they will break forth presently into activity. The question

is, Who shall stand at the side of the reawakened Demos and say: "Loose him, and let him go?" Shall it be the spirit of Christ or the spirit of secularism? Is religion to be degraded into a department of economics, or is it to hold its place at the source and head of things—the great moving, inspiring force for social progress and for personal salvation? The result will depend on the attitude taken by the Church of Christ in this hour of crisis and trial. Our opportunity, I believe, is almost unparalleled in the history of our faith, to carry the gospel of the blessed God to a weary and hungry world; and in doing this we shall be as one heart and one mind, as were the disciples when the spirit fell on their wondering hearts, kindling tongues of flame and setting loose torrents of renewing power.

GUNNISON

THE GUEST-CHAMBER

ALMON GUNNISON

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THE GUEST-CHAMBER

Pres. Almon Gunnison, D.D., LL.D.

"Where is the guest-chamber where I shall eat the passover with my disciples?"—Mark 14 : 14. Luke 22 : 11.

In the old days the guest-chamber, or spare room, as it was called in New England, was one of the rooms in every house. It was kept inviolately sacred to friendship. The children might multiply, but another trundle-bed was added, the children's beds were put into the attic and under the eaves; the sleepers heard the pattering of the rain upon the roof and through the attic windows. They saw the twinkling of the stars and they wove their dreams into poetry and song, and with the passing away of the attic chamber the race of poets became extinct. The word friendship has become almost obsolete. The art of hospitality has changed into the art of entertainment; the friend's visit into the call of the acquaintance. We do not exchange visits; we exchange calls and cards, and the tender anticipation of the coming of the friend, the loving preparation of the guest-chamber, the long days of affectionate dwelling together, the lengthening fellowship by the dying embers of the hearth, are now only the reminiscences of the old.

But with this change something has gone

out of life, for friendship has gone with it, and in human speech there is no sweeter word than that of friend. The English essayist well said: "How few of us have a single friend the tidings of whose death would keep us from eating with our customary zest the waiting meal." What infinite pathos was there in the word of Benedict Arnold: "I am in the city of London and in all its multitudes there is not one whom I can call my friend." "What was the inspiration that made you do your immortal work?" the great writer was asked. "I had a friend," was the reply. And how significant the affliction which Shakespeare puts into the words of the husband to his wife, "My wife, my lover and my friend," while Christ, when He wished to express His love for His disciples, said, "Hitherto I have called you servants, but now I call you friends."

The glory of our great cities is not in the leviathans at their docks and the exchanges in their streets, but in the hospitals of mercy that sweeten the sordidness of selfish commerce. Every ailment finds in them the instruments of alleviation, but with all their science and sanitation there is no healing like the loving touch of friendship in the sick chamber of the home and the skill of the trained nurse, tender and beneficent as it is, is less effective than the ministrations of affection. Our cities have hotels that are pal-

aces, where we are served with the royalty of kings, yet how poor and mean they are compared with the old guest-chambers of friendship and the breaking of bread together in homes where love sat at the board.

Do not let yourselves be cheated into exchanging friendship for acquaintance, and however you may crowd your homes with the costly frills of showy and artificial social conventions, do not give up the guest-chamber in your hearts, and do not cease to be apprehensive when you find yourselves no longer feeling a thrill of joy when the word comes for you to make it ready for the friend you used to love.

The guest-chamber is the symbol of hospitality. In the home it is the friend's shelter; in the heart it is the abode of friendship. The intellect not less than the affections should have its hospitalities. The island kingdom of Japan within a single generation changed from a hermit nation into a great world power, because it opened its doors to the great world forces of modern life. Its choicest youth were sent into the Western nations to study in their famous schools, and they learned the arts of industry in great industrial centers, and they came back to sing the songs of progress to the sleeping genius of the nation and waken it to a new life.

The American inventor and manufacturer are commanding the markets of the world

because they are, beyond all the world beside, open-eyed, open-doored, open-windowed, open-minded, hospitable to every new force, new suggestion; alert, visionful, ready to hear the voices of which the world is full and to adjust their sails to every current and every wind that will speed them on their way.

The guest-chamber in the home is sacred to elect friends. We put the vagrant in the shed or send him to the public shelter. Why should we not keep the guest-chambers of the mind clean and purify them with our disinfectants? But there is no deodorizing can cleanse the mind that has sheltered an unclean brood. An American writer said: "I would give half of all that I am worth if I could blot out of my mind the unclean pictures that I saw in my boyhood." And Dr. Parkhurst said after his visits to the vile haunts of the city: "It will take the eternities to burn out of my mind the shameless scenes that I have seen. They have defiled like pitch."

A sweet, pure-minded girl, after her room had been burglarized, said: "I do not mind the money that they stole, but I can never recover from the sense of defilement, in thinking that their slimy hands have touched the clothing that I wear, and that they have desecrated my room with their beastly presence."

A friend may visit us and go away leaving no inspiration, but we are lifted to higher

levels when we have had the companionship of great souls. The Greek soldier caught the smile of Pericles as he lay wounded on the field and his life was never afterward mean and sordid. If we could only for a day have the companionship of Homer and Dante, Milton and Shakespeare, if we could sit with Mozart beside his instrument and with Raphael beside his easel, if we could ascend into the watch-tower with Galileo and see the circling of the stars, and talk with Washington and Jefferson and Lincoln, would not life forever after be ennobled? And we can do all this and more, for we can read the songs of Homer and see with him the flashing steel of Homeric battles. We walk with Plato through philosophic paths, and hear the songs of Tennyson, standing with him where the splendor falls on castle walls, and in the sacred companionship of books have the guest-chambers of the mind tenanted with the elect of ages.

Milton said: "He who destroys a good book destroys reason itself," and the antithesis is true. He who makes a bad book not only destroys reason but defiles the soul.

We guard our children from the pestilence that walketh in darkness, we penalize impurity in food and subsidize science to find the power that will destroy the bacilli which deterioriate the blood. We deport the criminal and the degenerate at our emigration docks, but we

have no deportation for the alleged artists who are hastening to our shores to portray every sensual passion, to make the dramatic stage, which once was trodden by great men and great artists, the pandered of the utmost uncleanness that the tolerance of the policeman in the flies will permit. And we call it art when it is nothing else than vileness, and instead of being nauseated by its filth, we patronize and applaud. We gather our children in our Sunday-schools to give them high ideals and we litter our floors with the illustrated front pages of our Sunday journals, whose pictures are as poor in wit as they are in art, and then we wonder why it is that crime is rampant and graft and degeneracy are in the saddle.

The old English mother, finding the impure book in the chamber of her boy, took it with her tongs and dropt it into the fire. The vampires who, with intent, defile youth and poison the springs of life are common enemies of our common race.

The soul, not less than the heart and mind, has its guest-chambers, and these chambers should be the royal abodes of the sovereigns of our life. For the soul is indeed the sovereign of life, and the king should have the best. The great cathedrals of the old world were built by the hands of men who prayed while they worked. The horses who drew the stones of Chartres were forever released from

toil when their work was done, and became the sacred care of the State because they had drawn the walls of the house of God. No imperfect stone could be built into the Jewish Temple, for it was God's house. The finest gold was beaten into the vessels of the altar, the linen of the priests was woven of finest thread, the first fruits were offered in sacrifice because they were the best fruits.

From Peterborough to London, at intervals, great crosses are erected; they are called the queen's crosses, for they mark the spots where the body of Queen Eleanor rested on its way to royal entombment at Westminster Abbey. They are consecrated places because they were touched with the dust of a queen. The castles of England where kings have slept are deemed ennobled, and the soul is ennobled in proportion as it gives shelter to royal tenants. Goethe said in dying: "Give me a great thought for my refreshment"; and they read him the sublime words of faith. The shrinking crowds in Florence used to draw away from Dante, and whisper: "There is the man who has walked in the unseen world"; and the face of Moses shone after he had companioned with God on the Mount.

As men steer their ships by the attractions of the star, so the world is guided by its faith. God rules life, and the soul of man is where God meets man and gives him commission for the governance of the world. The

halls of palaces where kings meet ambassadors are splendid with riches. How royal ought to be the chambers where man meets God, and into which come the royal retinues of noble thoughts and faiths. We fill our houses with tawdry decorations, but Emerson says: "The best ornaments of our homes are the friends who visit us." The guest-chamber is best tenanted which has the noblest guests.

Do not crowd your homes so full of showy luxuries, to stimulate the envy of selfishness and pride, that it has no guest-chamber for the King and no place for the care and comfort of the children of the home. Do not make it like the inn at Bethlehem, so filled with vagrant and unholy pilgrims that when the queen comes there is no room in the house, and she must find lodgment with the beasts. Perchance were there room for her, the King of kings would be born in your own home, and it would be forever ennobled and divine.

On the heights above the plain of Granada there rises the great Palace of the Alhambra. In the lower stories there are the menial offices of domestic use. Above them are the living-rooms, the guest-chambers, the halls of the Moorish kings; and far above them all rises the great red tower into which the Moslem kings could ascend to look upward to the stars and downward on the valley, green with trees and beautiful with cities.

So God has made our lives. The lower stories serving the needs of our material life, the higher ones of intellect and affection, where we live in the joys of thought and friendship; but high above them all rises the great watch-tower of the soul in which the noise and toils of earth are lost in the great stillness of the heights, and earth's mysteries and sorrows are interpreted by the higher providence of God. Let that tower of aspiration and communion ever be kept ready for the coming of the King to eat the pass-over with His disciples; and when He comes may we be there to welcome Him.

HALL

THE CHANGING AND THE CHANGELESS IN RELIGIOUS LIFE

THOMAS CUMING HALL

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THE CHANGING AND THE CHANGELESS IN RELIGIOUS LIFE

Prof. THOMAS C. HALL, D.D.

"For we through the Spirit wait for the hope of righteousness."—Gal. 5 : 5.

THIS letter marks Paul's struggle with the older conservative forces from Jerusalem. These teachers from Jerusalem represented, it is quite true, an older stratum of thought than that of Paul. In the beginning all Christians had been Jews. The doorway into the Christian Church had, in the beginning, been solely through Judaism. Jesus had been a faithful Jew, going to the synagog, submitting to the ordinances of Judaism, taking his part in the regular services. He never broke with Judaism, only Judaism cast him out. These teachers from Jerusalem, therefore, felt that Paul was an innovator, and they had history on their side. But this was not their only difficulty; they also saw in Paul a great danger to the moral life of the community. This danger comes out strongly in the passage we have chosen. Paul was preaching as the central doctrine of Christianity faith energizing through love.

Now there is something to be said for these teachers from Jerusalem. Not only had they

history on their side, but they had a very definite and concrete principle; and over against this principle Paul's teaching seemed obscure and hazy. Paul spoke of faith energizing through love. He preached of liberty in Christ Jesus, of freedom in the Spirit. But who was to decide the limits of freedom, who could really separate between liberty and license? They felt that Paul himself was nebulous and hazy; he kept the Sabbath, but he taught his Galatian church they were not to keep the Sabbath. The council at Jerusalem had strictly prohibited eating meat offered to idols, but Paul said that when they went to the house of the heathen they could eat it, asking no questions. Paul kept vows and went up with shaven head to Jerusalem, but to the heathen church he taught freedom from vows and reliance solely upon an inner life. Over against this ambiguous teaching of Paul they could put definite, concrete law. They had the Old Testament, which Paul pretended also to honor; they had the council at Jerusalem, which Paul had also promised to obey; they knew exactly the limits of liberty and freedom, for it lay only within the definite closed system of the written law. Moses and the prophets and Jesus Christ, these were the ultimate authority, and all liberty that strayed beyond these was license and sin.

Moreover, these teachers of Jerusalem could actually point to the ill effects of Paul's teach-

ing. They had only to go to the church at Corinth and see in its confusions the evil effects of Paul's principle of liberty. What was the good of singing a magnificent hymn to love to a people that could not even keep sober at the communion table? What was the good of painting in the most glowing colors the fruits of the spirit to a people practising a form of incest abhorrent even to the heathen world? These teachers of Jerusalem felt that a great moral issue was involved; that Paul was breaking down the barriers that divided between the righteousness of the past and the licentiousness of the pagan community.

And in truth the law had functioned with extraordinary efficiency as a barrier between the Jewish world and the pagan corruptions. As one may see in East-Side streets in New York to-day, so in the Jewish community in the old Roman world, the legal arrangements isolated the Jewish community and gave to religious orthodoxy its one chance to stamp itself upon the youthful mind. They did not always succeed; they do not now always succeed; a large percentage broke away from law and were lost in the pagan tide, but a small minority always remained faithful and bore aloft the banner of righteousness according to Moses and the worship of Jehovah according to the ancient prophets. Why should not Christianity enter into this splendid Jewish heritage, preserve intact this wonderful isola-

tion, and thus screen the Christian Church from the pagan world with equal effectiveness?

It is the old tragic struggle between law and authority, between the principle of life and progress and the timidity and natural fear that would seek to anchor itself in the past, to remain the same even if the whole world changed. And Paul saw more deeply into the real spirit of the struggle than did these teachers from Jerusalem. The letter to the Galatians and the letter to the Romans may be almost summed up in the words of our text: "We, through the Spirit, wait for the hope of righteousness."

It is a tragic struggle because so much may be said on both sides. The past has had its triumphs, authority has yet its function; we are the children of the past; we have all been under authority. So largely has authority functioned in life that it must loom large on the horizon of us all; as children we obeyed our parents, as students we were under the authority of teachers; as citizens we feel that large sections of our life are under the authority of the community. We need the pressures of authority; who of us does not turn eagerly to the authority of the expert, feeling his own incompetence and glad in the last resort to trust to one more fully fitted? And authority is so definite—brings with it a sense of peace; relieves us from the strain and

struggle of our own decision, so that it is indeed a tragic moment when the boy or girl discovers that father and mother are not infallible, that the religious teacher makes mistakes even in morals, that the professor has already become antiquated, who once seemed so far in the van. Paul's principle of liberty seems desperately dangerous in the presence of immaturity and the raw inexperience of the average human life. And yet, the question can never be actually put down—was Paul not right? Is his principle not the fundamental religious one?

True it is, that the teachers of Jerusalem, in a large way, won their battle. Paul's principle was obscured, and unstable men wrested it to their own destruction. Much of the outward form of Judaism disappeared; but the Church became another synagog, the New Testament writings a simple addition to the law and the prophets, the fathers of the Church a new school of scribes, the creedal utterances a new *mischna* and a new interpretation of law. The irony of the situation is most plainly seen when we realize that poor Paul's own writings became an addition to the law he dreaded.

His principle was never wholly lost sight of, in spite of the substantially authoritative character of Augustine's system. Augustine at his best was profoundly Pauline, and there were voices of heretics all through the

ages who raised again the cry of freedom. Yes, even within the Church men like Jovianus and Claudius stood strongly for the same freedom wherewith Christ had made us free. And at each religious revival men like Luther stood up to assert once more that we dare not identify our faith with even the fairest triumphs of the past; that if we were to be found faithful we, too, through the Spirit, must wait for the hope of righteousness, and that this faith, energizing by love, was more than law and larger and more effective than any tradition.

What is, then, the inwardness of this struggle? The essence of it is that which Paul clearly saw to be a contradiction between attitudes toward life where compromise is impossible; that this Galatian church had to choose between the teachers of Jerusalem and the teachings of Jesus Christ—and Paul was right. He had better understood Jesus than these teachers from Jerusalem, for Jesus had stood against all authority and defied it in the name and in the power of an inward assurance. "Ye have heard, Jesus said, how they of old time said unto you, but I say unto you." This Jesus taught as one having authority within; this Jesus broke the Sabbath day in the name of God and said the Sabbath was made for man and not man for the Sabbath; this Jesus broke the Levitical law in the name of humanity and healed the sick,

and let the hungry feed themselves on the Sabbath day in the assurance that he was Lord of the Sabbath. It was this defiance of the outward law, it was this break with external authority, that cost the great innovator his life, and Paul felt, and felt rightly, that the cross of Christ was made vain and that the death of Jesus was bereft of significance if the faith of Jesus was buried again under the burdens of external enactment.

And history has been with Paul. All that he foresaw in writing to the Galatians took place, and all too speedily. Formalism, legalism, priestcraft and imperial ambition swallowed up the beautiful gospel of the Nazarene and left the church of the Middle Ages the merest caricature of Paul's community of propaganda.

And when, after Luther, authority in the Puritan State again asserted itself to a lesser degree, all the evils against which the Reformation contended reasserted themselves—formalism, hypocrisy, sectarianism, dogged the steps of the Reformation Church. Protestantism took no part in the evangelization of the world into which Jesuitism threw itself. Protestantism failed to organize her forces on any principle larger than the broken fragments of scholastic creeds. Protestantism had to wait for the great evangelical revival before she again began to realize that her strength is the life of faith, and that we who

are really Protestants through the Spirit must wait for the hope of righteousness; and that our principle is not law and external authority, but faith, and faith only, working by love.

It is this venture of faith that marks the movement of the modern religious world. The triumphs of the past are but the stepping-stones to the victories of the future. We must realize that the function of the past was principally as a training-ground for the freedom to make new and more glorious pasts. A really modern Protestantism stands firmly upon the same inward assurance that gave Paul his power of prophecy and which spoke the life-giving word in Jesus Christ.

But it may be said we are not Pauls, and least of all are we to put ourselves on a level with Jesus Christ. This is fundamentally wrong. The faith of Paul is to be our faith; and tho we are not on a level with Jesus Christ, if we follow His leadership it is that we may, as He promised, become sons of God. Authority and law have only temporary place in the household of God, and Paul is right in interpreting Jesus as calling to us to become the sons of God and to enter into the freedom of sonship. It is a tremendous venture of faith; it involves, indeed, immense moral, intellectual, and spiritual risks, but it is the risk of the religious life; it is the inevitable outcome of the life of faith; it is because we

believe in God that we, through the Spirit, wait for the hope of righteousness. Our faces are to the future. The past has its messages for us, but they are not final. The past had its triumphs, but they are only the foretaste of still larger victory. The past had its life, but to seek to go back to it is but to find it death. We wait for a hope of righteousness, the larger vision of new heavens and new earth, organized in the beauty of God's holiness on the basis of loving faith, energizing effectively along all lines of life and in the tragic conflict between external authority and living faith, the great heroes of the past—Paul, Augustine, Origen—yes, even some of those who, like Gregory the Great and Leo the First, and the great Hildebrand, summon us to take part with the best in Luther and Calvin and Wesley in building into the new world the triumphant faith that God is a living God and that we, through the Spirit, work and wait with Him for the coming, completer vision of righteousness, holiness and peace.

HODGES

THE PROCESS OF PERSUASION

GEORGE HODGES

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THE PROCESS OF PERSUASION

GEORGE HODGES, D.D.

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans 12 : 1.

THIS is a notable and suggestive example of the exercise of an art in which we are all concerned, the art of persuasion. It comes in the way of all of us, in public or in private, to endeavor to convince our neighbors. As teachers, as politicians, as parents, as persons of public spirit, as Christians, for our good, or for their good, or for the general good, we would bring others into our way of thinking. This is an art in which Paul was a master. Year after year, and in city after city, he addrest those who were in vigorous opposition to him. Many of them were filled with inveterate prejudice; some were actively hostile. Sometimes the congregation summoned the police, and had the preacher put in jail. Sometimes they stoned him where he stood. But in most of the towns where he was met with hatred and violence, he succeeded in establishing himself. He built his church there. The corner-stone was a rock which had first been hurled at his own head, and the church was a triumph of his exercise of the art of persuasion by the grace of God.

In his text he is appealing to the Romans.

He has not as yet visited Rome, but he knows very well what sort of place it is, and his opinion of it is shown in the first chapters of his epistle. He knows that people who live in Rome are exposed to the temptations of the flesh. He knows that many of them, yielding to these temptations, are presenting their bodies a sacrifice to the devil. And here he endeavors to persuade them out of vice into virtue. This is plainly the most difficult of all the tasks of persuasion: to get people to change their minds is one thing, to get them to change their lives is another and much more serious thing. See now how Paul sets about it.

He begins with the fact of personal affection: I beseech you, therefore, brethren—that is, he speaks as one who cares. He has already assured them of his interest in them and of his great desire to see them. They are his brethren. He addresses them not as one who says in the voice of authority, "I command you," but as one who says in the voice of brotherly love, "I beseech you"; and this we see at once is the natural beginning of all effective reformation. The greatest of all reforms of history was begun by Him of whom it was said, "He is the friend of sinners." That is how he got first their attention, and then their confidence, and then their obedience. He began by caring for them. All the valid arguments, all the demonstrations of prudence, of reason, of morals, even of re-

ligion, wait for the initial argument of affection. Nobody can help his neighbors much unless he honestly begins by regarding his neighbors as his brethren. And whoever does thus begin, with sincere interest, with brotherly love, has the most important part of the equipment of a reformer. When a brilliant maker of paradoxes predicts that if ever there is a great and fierce uprising of the poor, the gutters will run the first day with the blood of philanthropists, he is thinking of the benevolent persons who are interested in benevolence rather than in the men and women for whom benevolence is needed.

Beginning thus, with personal affection, Paul's second advance toward persuasion is to emphasize the mercies of God: I beseech you, therefore, brethren, by the mercies of God. It is to these mercies that he refers in the word "therefore." This brings to a conclusion and an application a long passage in which he has been showing the Romans the goodness of God as revealed in their own experience: "You Gentiles," he says, "have been admitted to the spiritual privileges of the Jews; therefore, such and such things are expected of you." You see how very different is this procedure from the threat of punishment. The fact of divine punishment is one of the certainties of life—here and hereafter. It is asserted both by revelation—that is, the voice of God in the souls of men of the

long past, and by reason—that is the voice of God in the souls of men of the living present. It must be; and there are, no doubt, times and occasions when the reminder of it is an effective argument against evil. There are, probably, some consciences that can be awakened only by the menace of hell. But for most people, the convincing and compelling word is that which Paul speaks. We are surrounded by the love of God. Our lives are filled with the blessings with which God has blest us. We are privileged persons; and therefore we are called upon to live as privileged persons should. There is a kind of life which is natural to those who are educated in the slums. It is a coarse life, an animal life, without restraint, without cultivation of mind or soul, expressing itself in drunkenness and profanity and sins of the flesh. It is not according to the will of God; it is the consequence of human ignorance and negligence; it is the result of selfishness and avarice. God, we trust, makes allowance for the conditions under which these people live. But we, who live so differently, are by that difference called to different standards by the mercy of God. God pours His benefits upon us. What are we doing to show our appreciation?

Thus Paul goes on to the third step in the process of persuasion. This he does by trying the positive side of reformation. There is a negative kind of reformation which goes in

pursuit of vice. It addresses itself now to this sin and now to that, in the individual and in the community. Its formula is, "Thou shalt not." This is a necessary service. The formula, "Thou shalt not" has the high sanction of the ten commandments. There must be laws and prohibitions and policemen to enforce them, and penalties to make them effective. But this is a rough and crude and inadequate endeavor to make either ourselves or the neighborhood better. When our Lord came He said, "Thou shalt." He tried to get people to do this and that positive thing; to aspire after certain virtues, and thereby naturally to turn their backs upon the evil, and bring their faces toward the good.

The difference between these two methods is indicated, in its bearing upon the individual, by the difference between self-denial and self-sacrifice. Self-denial is the giving up of something bad or good, under some sort of compulsion, with reluctance. Self-sacrifice, on the other hand, takes the same thing and makes it a willing and glad offering. It is the thing which we desire to do. All worthy living walks in way of privation. The physician, the teacher, the merchant, are all the time giving things up. But most of this is self-sacrifice, because it is done for the sake of great purposes to which these persons have devoted their lives. It is not self-denial. It is not a difficult putting away of the worse;

it is a glad choice of the better. This is true also of the privations which mothers undergo for the sake of their children. The mothers are thinking of the children, not of their own comfort or lack of comfort. They are able to give up their rest and their time because they are doing a positive thing. Paul says that we are to offer our bodies a sacrifice to God, not in the spirit of asceticism, which is intent upon the body, but in the spirit of service, which is thinking of God. We are so to care for our bodies that we may offer them to the service of God as a sacrifice living and holy and acceptable.

The difference between these two methods of betterment, as they are related to the community, is indicated by the difference between prevention and penalty. Penalty takes the offense and punishes it; but prevention tries to find out the cause of the offense and by removing the cause removes the offense also. For example, a great part of the population of the city must live in a lodging-house. That is the inevitable residence of many young men and women who are working for small wages in shops and offices. But the people who live in lodging-houses are ground between the upper millstone of high rents and the nether millstone of low wages, and the consequence is that they are forced into conditions which make clean and decent living exceedingly difficult. With the best begin-

nings and with the best intentions, these young people fall into evil as a direct result of the houses in which they live. Then penalty comes and chastises them with shame and the prison and a broken heart and suicide. But what is needed is prevention.

It is a great thing to protect the courts and improve the prisons, but the distinctive Christian thing is to reform the people so that they may have no business with the court and be in no peril of the prison; and in order to reform the people the conditions under which the people live must be considered. This is the positive side of social betterment.

The text has now given us in the order of its words, three of the steps along which Paul went in the process of persuasion: first, the assurance of personal affection; second, the reminder of divine blessing; third, the summons to positive action: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice—holy, acceptable unto God." To this he adds, "which is your reasonable service."

This seems to mean that such a sacrifice is a reasonable way of serving God. It seems to be an appeal to a man's good judgment. It grounds the living of a right life on common sense, on sanctions of plain morality, on ordinary prudence. The other arguments have been outside the man, and he has been asked to consider them; but this argument en-

lists the man himself. Do you not agree? asks the apostle. Is it not clear to your own mind and imperative on your own will? Is it not manifestly right? Here is your body, made by God; will you not use it for the glory of God in the service of God? Will you not use it, that is, in such ways as shall be in accordance with the will of God? It is a summons to a man as a reasonable being.

In another and perhaps better translation, the words "reasonable service" read "spiritual worship." That is, service is interpreted in the sense in which it is used when we speak of the service of the Church; and reasonable means that which is rational as distinguished from that which is irrational, and spiritual as distinguished from material. Thus, the sacrifice of the body is contrasted with the sacrifice of slain beasts, with which both Jews and Gentiles were familiar. Here is a daily service, the apostle says, here is a holy worship, which needs no priest or altar, for which no bell need ring, in which the occupations of common life are no interruption. It is made up of life. It is the offering of ourselves. It is that acceptable sacrifice wherein we bring to God ourselves made the most of. And every duty met with faithful obedience, every lesson learned, every task performed, every temptation resisted, every joy of life, all sounds of music and sights of beauty, whether we eat or drink or whatever thing we do, all

are prayers and praises, and versicles and responses, and hymns and anthems, in an unceasing service of the offering of the body of men to the glory of God. It is a summons to a man as a religious being.

Thus, however, we translate the phrase, the appeal is made to the higher nature. It is taken for granted that there is such a nature in every man; that all men everywhere have ideals and aspirations and desire to be better than they are. Straight to this higher side of man the apostle lifts his appealing hand. He might have used a hundred lower arguments. He might have said, "You are presenting your bodies, if not to God, then to the devil," whether you will or no. And if you are offering your bodies to the devil, he is certainly taking possession. Is it a good bargain? What do you get? A brief sensual pleasure, a passing satisfaction of the lower appetites, and then an abiding shame and pain. The pleasure is like the bait which tempts the animal into the trap; you touch it and then you are held fast, tortured in soul and body. Sometimes this is the immediate and essential thing to say. This is what the physician says. But the apostle speaks to the heart of man. Here, he says, the way opens into the great spaces where God dwells; here is the path to the sublime heights of the holy mountains; here is the road made by the climbing feet of saints and heroes; in this

direction all the noble and the gentle souls have gone. You will go with them; you will not be content to make the journey of your life with any less worthy company; these are the true congenial companions of your spirit. And you will bring the strength of a sound body, you will bring a clear conscience, with a steady hand held out to help the weak, and lips that will not lie, and eyes which see God.

Paul has a strong doctrine of the sanctity of the body. Living as he did in a time of moral laxity, when social standards were low, he found it necessary again and again to apply the gospel to the enforcement of clean living. Sometimes he did it by denunciation. "Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor drunkards, shall inherit the kingdom of God." Sometimes he did it by entreaty. "Know ye not that your bodies are the members of Christ? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" But nowhere did he appeal to men with an argument so convincing as the persuasion of the text. You will do the thing that is fair and right because that is your true nature. That is your own ideal, that is your own aspiration. You will present your bodies a living sacrifice, acceptable to God, which is your reasonable service.

HYDE

THE SINS THAT CRUCIFIED JESUS

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THE SINS THAT CRUCIFIED JESUS

Pres. William DeWitt Hyde, D.D.

"For envy the chief priests had delivered him up."—Mark 15 : 10.

"Then one of the twelve, called Judas Iscariot, went unto the chief priests and said unto them, 'What will ye give me and I will deliver him unto you?' And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him."—Matt. 26 : 14-16.

"And the whole multitude of them arose and led him unto Pilate, and they began to accuse him, saying, 'We found this fellow perverting the nation and forbidding to give tribute to Cæsar, saying that he himself is Christ, a king.'"—Luke 23 : 1, 2.

"And so Pilate, willing to content the people, released Barabbas unto them and delivered Jesus, when he had scourged him, to be crucified."—Mark 15 : 15.

THESE four texts give consecutively the sins that were immediately responsible for the crucifixion of our Lord.

These self-same sins, envy, avarice, slander, and servility, are most common in our midst to-day. Who is there among us that can plead "not guilty" to each of these four charges which the record brings against the crucifiers of our Lord? Yet the prevalence of these sins detracts nothing from their heinous and deadly character. The fact that these so common sins are the sins of Christ's murderers ought to deepen our abhorrence of them.

The fact that, whenever we are envious, or avaricious; whenever we give currency to scandal, or yield to the pressure of evil influence, we are joining the company of these abhorred chief priests and elders; of the odious Judas and the detested Pilate, ought to make us more on our guard against them.

The first and chief of the sins that led to Christ's death was envy. "For envy the chief priests delivered him up."

The chief priests were the prime movers. The rest were but tools in their hands. Power and privilege and influence of all kinds, and especially ecclesiastical power and privilege and influence, have always been found dangerous gifts to trust in frail human hands. Insolence and arrogance, perversion and abuse, have almost invariably sprung from long-continued ecclesiastical authority, whether among Jews or Christians, Catholics or Protestants, Episcopalians or Congregationalists. The chief priests formed a pontifical clique, an ecclesiastical ring. The control of the temple was in their hands. They bestowed the patronage. Out of the expenses connected with the observance of a system of religious rites which they had made more and more elaborate and costly, they took their commissions. They had been looked up to with unquestioning reverence all their lives by the unlettered multitude. They had always had the satisfaction of running things their own

way; and without knowing when or how they had come, as men generally do in such cases, to identify their own way with God's way.

Their reasoning was simple, if not sound. "This," they said, "is a divinely ordered system of worship; we are the divinely established administrators of it. Therefore, our views and notions about religious matters are God's purposes and plans. Therefore, it is God's will that whoever opposes us should be put out of the way." If this reasoning is not satisfactory to a dispassionate observer, it no doubt was all-conclusive to these chief priests, who had centuries of tradition behind them and an abundance of conceit within them. In every age since then, and in cases before our eyes to-day, men, without a tenth part of the excuse for it, have found, and are still finding, just such reasoning amply satisfactory. The line between self-deception and hypocrisy is a very shadowy one; and we should never bring a charge of the latter unless we have given due allowance to every indication of the possible presence of the former. Had nothing happened to disturb them, no doubt these chief priests and scribes would have gone down to history with quite as much of a halo about their memories as has attached to the average priest and bishop and prelate and secretary of religious boards and moderator of church assemblies the world over.

In their day, however, something did come

to pass. From despised Nazareth, out of provincial Galilee, there came a teacher, a preacher, a healer of disease, a forgiver of sins, a king of men, the Son of God. In the name of His Heavenly Father, he cleared the temple of dove-sellers and money-changers. He substituted prayer for merchandise as a condition of acceptance with the Temple's God. He taught plain, honest-hearted men, and poor, humble women, that God was their Father, and that He listened more willingly to their own heartfelt stammerings of penitence and devotion than to the pompous rites and elaborate ceremonies which the chief priests celebrated in the temple. He told repentant publicans and sinners that forgiveness was not to be purchased from a reluctant tyrant, of whom the heartless and mercenary priests were the vice-regents, but was to be gratefully received in humble trust as the free gift of a loving Father, of whom He Himself was the anointed messenger and faithful witness and true Son.

The chief priests saw that He was superseding them. The common people were hearing Him gladly; and in proportion as they followed Him the spell of obsequious reverence with which they had regarded the long-robed priests and broad-phylacteried Pharisees was broken. For this cause they envied Him, and "for envy delivered Him up." In this the chief priests were not sinners above

men in similar position always and everywhere. Can you tell me of a single church reform, either in doctrine or policy, that did not have to meet opposition from this very source? A healthy conservatism is indispensable to safe and sure advance. Conservatives are as conscientious in their obstruction of new movements as progressive spirits are in pushing forward new views and measures. Yet when we have made all allowance for the conscientious distrust of innovation which is constitutional to many minds; while we rejoice that every new movement has to run the gantlet of honest opposition; still we are compelled to recognize the fact that the dread, on the part of somebody or other, of being superseded, the reluctance to give up the relative importance and prominence and leadership which they have previously held, invariably comes in and gives to every controversy about religious matters that personal bitterness which renders such controversies so deplorable. Even in the local church, when there ought to be the closest love and fellowship, it is often found to be almost impossible to advocate seriously a new measure of any sort without meeting an outcropping of this same malicious envy which crucified our Lord.

How, then, shall we guard against this most deadly of sins, in ourselves? We must make sure whenever we support a side that

we are seeking, with a single eye, the highest good of the universal or the local church, or of the community interested in the question. We must make sure that we are willing to have our views, and even ourselves with them, displaced by better measures and more efficient men if such there shall prove to be. Thus only can there be the fullest and fairest discussion of every proposed change of doctrine. Thus each side of the question can be fully, fairly, candidly, forcibly set forth. Thus will truth ultimately triumph, and no injury be done. Let us remember that to have part or lot in any controversy on one side or the other in the spirit of envy, because somebody else, with some other doctrine, is gaining more favor than we with ours, is to take our place in the verdict of history and before the judgment-seat of God by the side of the men who for envy put to death our Lord.

The second of the sins that crucified Jesus was money-loving. "Then one of the twelve called Judas Iscariot went unto the chief-priests and said unto them, 'What will ye give me and I will deliver him unto you.' And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him."

Now we all recognize that money, as it is the symbol of the universal product of human toil, is, in itself, a good. And if money

is good, then money-getting and money-making are most worthy objects of human ambition and endeavor. Money-loving, however, is a very different thing from money-making and money-getting. Every honest laborer is a money-getter; every upright merchant is a money-maker. But only knaves and misers are money-lovers. Love is personal. Persons alone are worthy of being the objects of our love. When a man cares more for money than for men; when he will sacrifice the human welfare of others or himself for the sake of money, then he becomes a money-lover, and joins the company of Judas. And the money-lovers of our day are just as guilty, just as murderous, just as odious as was ever Judas Iscariot. As John Ruskin has well said: "We do great injustice to Iscariot in thinking him wicked above all common wickedness. He was only a common money-lover, and like all money-lovers the world over, didn't understand Christ; couldn't make out the worth of Him, or the meaning of Him. Now this is the money-lover's idea the world over. He does not hate Christ, but can not understand Him, does not care for Him, sees no good in that benevolent business; makes his own little job out of it come what will."

Do you ask who are the money-loving Judases of our day? They are, as has been said, the men who in any way whatsoever are sacrificing human welfare to their own

love of gain. Honest work and honest trade, besides contributing to the gain of the workman or tradesman, also contributes an equivalent to the welfare of other men and women. Any form of work or trade which fails to benefit others as well as yourself has the Judas brand upon it. The kinds of work and trade that bear this brand are various. For instance, take the plumber, who, to gain an extra profit for himself, does defective work; and months afterward, a child of the unsuspecting family that comes to occupy the house, pays the penalty with its innocent young life. Is that money-loving plumber less a murderer than the money-loving Judas? A workman in a foundry finds a gap as large as a man's hand in a casting destined for an important place in an ocean steamer. I could name the shop where this was done. The workman takes a piece of cold iron, heats it and hammers it into the gap, smooths over the surface and thereby saves the thousand dollars it would cost to reject the piece and cast a new one. This very hour some ocean steamer, I know not whether passenger or freight, is carrying human lives on such security as that wedge of iron can give to that faulty casting. If ever disaster shall bring the passengers and crew of that vessel to a watery grave, will the money-loving foreman, who ordered that thing done to save expense, be less a murderer than the money-loving

Judas? A merchant adulterates his groceries or his drugs and sells them as genuine. And some poor invalid, on the margin of life, fails to get the nutriment or remedial effect expected. Is that merchant less guilty than Judas? An employer of labor screws down the wages of his workmen to the lowest notch, in order that his company's dividends may be ten or twelve per cent.; and from lack of healthful tenements, from inability to provide sufficiently nourishing food, and competent care and nursing, the families of his workmen show an abnormal death-rate. What is the difference between the policy of that employer and the policy of Judas? "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." There are factories and stores in our large cities where no girl can gain promotion, or gain a decent livelihood save at the cost of what is more precious to her than life. Think you the stockholders and agents and overseers of such concerns are anywise better than the betrayer of our Lord?

To take but a single instance more. In nearly every large town of these United States there are men engaged in a traffic which involves as its direct consequence, as some compute, sixty thousand deaths a year, to say nothing of the untold shame and degradation and misery and wo which follows in the train of that murderous traffic. The

principle at the bottom of this business—that which makes men cling to it so fondly, is not that liquor-sellers love to bring wo and poverty and disease and death upon their fellows—not that—but simply the fact that liquor-selling happens to be the way in which a certain class of men find that, with least expenditure of hard labor, they can get the greatest money returns. It is not the love of liquor, strong as that is; it is the infinitely stronger, infinitely more murderous and heartless love of money that makes the liquor traffic so hard to exterminate.

Instances might be multiplied indefinitely. The betrayals and murders and robberies that go on in this land every year due to this Judas motive of money-loving are countless in number. Only the recording angel can trace the subtle workings of this murderous principle, and assign to you and me whatever share of responsibility our dishonesty, our selfishness, our avarice, our money-loving lays upon us.

Let us, then, realize the worth of money; let us be as diligent as may be in all honest efforts to earn and save it. But may we be careful that no piece of silver goes into our pockets which directly or indirectly represents unnecessary privation or want or injury or disability to any fellow man. As we would shun the remorse and condemnation that befell Judas, may we be free ourselves

from all complicity with business schemes in which the gain to ourselves is based on a corresponding loss or injury to others.

The third sin which contributed to our Lord's crucifixion was slander. "And the whole multitude of them arose and led him unto Pilate, and they began to accuse him, saying, We found this fellow perverting the nation and forbidding to give tribute to Cæsar, and saying that he himself is Christ a king."

The sin of slander, you observe, is the one of which the multitude were guilty. Slander is the weapon of the ignoble rabble who have not influence or power enough to stand up by themselves and strike an open blow on their own responsibility. Just so to-day, the meanest feature about malicious gossip and scandal is that it is sure to be the work of some one who is sheltered behind his or her insignificance. The scandal-monger does the devil's retail business. Scandal consists of putting a grain of truth with a bushel of surmises, inferences, misinterpretations and innuendoes and peddling the product as unquestioned fact. In the case before us, the grain of truth was that Jesus had announced a spiritual kingdom. That He meant a temporal kingdom was at best an inexcusable misunderstanding; that He was a rival of Cæsar was nonsense; that He forbade to give tribute to Cæsar was the exact opposite of the truth,

and that He perverted the nation was a downright lie. We detest and abominate that lying, yelling rabble that thronged the Judgment Hall of Pilate with cries of "Crucify him, Crucify him." But have we never repeated an uninvestigated charge? Have we never put a bad interpretation on conduct which yet was susceptible of honorable interpretation? Have we never, as a man was being condemned unheard, added our voices to the clamor? Have we never whispered behind a person's back what we would not have had the courage to say to his face? Have we never allowed our prejudices to color our interpretations of another's conduct? It is to be hoped that we are not. But if we have, then let us remember that those acts of ours are precisely on a level with the slanderous accusations of this mob that clamored for the crucifixion of our Lord. And let us in the future beware how we lend our lips to slanderous accusations which reduce us to a level with these most detestable of our Lord's murderers.

In the fourth place, to crown the whole, we have Pilate's servility. "And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified."

Pilate did not want to do it; he had resorted to every device; he had left no stone unturned by which he might avoid this un-

just act. But he was willing to content the people, and so he yielded. And so, notwithstanding his real love of justice, and his abhorrence and shrinking from the injustice of this deed, he did it; and his name has gone down to all ages as one who sanctioned and authorized the central crime of history.

And he likewise is the type of the sinners of our own day. Nineteen-twentieths of all the sins committed to-day are done in just the way that Pilate committed this. A young man does not wilfully and deliberately ruin his health and reputation and fortune and character in drink and dissipation. He first gets entangled with a company, or, as he says, "gets into a crowd," "goes with a set of fellows," and, willing to please them, he takes step after step, reluctantly and in secret unwillingness, on the downward road that leads to death. A man does not willingly become a defaulter and a thief: but he gets drawn into extravagant ways of living, and willing to keep up his standing with a fashionable circle, willing to gratify the pride and vanity of his own family, reluctantly and unwillingly he takes the secret steps that ultimately lead to exposure, ruin and disgrace.

A man does not willingly and deliberately pass all his days without an open, full wholesouled committal of his ways unto the Lord, and find himself at last face to face with a

neglected, injured, unknown and untrusted God. No man sits down and with full and deliberate intent does that. How then comes it about that in so many cases the thing is done? The reason is that you are associated at home, in business and in society, with men and women who know you pretty thoroughly. They know your weak points, just as well as this multitude knew the vulnerable points in Pilate's record. To come out squarely and openly on the Lord's side, would surprize them; would make talk; perhaps provoke criticism and in general stir up the comfortable relation in which you now stand to them. They might think you were setting yourself up as an example for them. Your act might be a silent condemnation of their indifference. It might set them to serious thinking. For the time being, at least, the relations between yourself and them would not be so easy-going and comfortable and sympathetic as they now are. And willing to content them and leave these things undisturbed, you go on risking your own soul, and placing yourself side by side with Pilate, who for no deeper reason and with no more malicious intention became partner in the crucifixion of the Lord.

It is precisely the same willingness to content somebody else which made Pilate deliver up Jesus to be scourged and crucified, that causes vast multitudes of men and women

here in our midst and everywhere to-day, to deliver over the Church of Christ to languish and suffer, and perhaps to die, for the lack of that hearty, thorough, whole-souled support which, in their secret hearts, they feel and know they ought to give it.

I suspect there is scarcely a man or woman among us who has not at some time or other been guilty of one or all of these very sins which contributed to the crucifixion of our Lord. This I do know; that if there is a soul to-day who is above these very sins, it is because the grace of God has lifted you and is still holding you above them. Between the ranks of the crucifiers and the followers of Jesus there is no middle ground. "He that is not with me is against me," says Jesus. I know enough of human nature to say that if there is a soul to-day that has not repented of his sinfulness, made confession and received the grace of Christ, he is not only capable of each and all these sins, but is yielding to them day after day. If there is one of the profest followers of Christ, whose hold on Christ has weakened, whose communion with Him has become less deep and full and constant, I know that he is finding these sins creeping back into his life to mar and defile it. From these very sins that crucified our Lord, nothing short of the constant presence and power of the Spirit of Christ Himself can keep us.

If this study of the sins that crucified our Lord brings home to you and me an unsuspected depth of sinfulness within our hearts; if it classes us with men whose names we have been wont to speak with bated breath, nevertheless let us not despair. For you and me, who have done these very things unto our Lord in doing them to our fellow men; for us, as for those whose envy and avarice and slander and servility were directed against His person, He prays: "Father, forgive them, for they know not what they do." Not only will Christ pardon these deep-seated, daily sins of ours, but he will give us power to rise above them. As has been said, there is no other way given among men whereby our human hearts can rise above these easily besetting sins except that of letting the love of Christ lift us up out of them.

Christ is able to save to the uttermost. From even these deeply ingrained traits of character and lines of habitual conduct, He can rescue us. Do you doubt it? Do you ask how? Let us take these very sins one by one:

First, envy. Do you find it difficult, at times impossible, to look on your neighbor who is richer than yourself, who has an easier time, who is more popular, more beautiful, who is a better housekeeper, who excels you in your particular line of business, your profession, your art, your music; who has op-

portunities thrown in his way which you have struggled all your life to secure in vain—do you, I say, find it difficult to repress the feeling of envy that arises spontaneously at the thought of this more favored one? The love of Christ will lift you clear above all that. He will teach you that a man can have nothing really and lastingly good unless God gives it to Him. He will fill your mind and heart and hands with thoughts and deeds of loving service to Him, which, with the talents, the opportunities, the means, and the accomplishments you already have, you can perform, and in which and for which you can, day by day, receive His approval and enjoy His fellowship and love. Entering heartily and self-forgetfully into this service for Christ and with Christ, you will consider yourself the most highly favored of mankind. You will be only thankful if others can perform this same Christian service in a more effective manner and in a wider sphere. And for all who have not learned this blesséd secret of doing whatever their hands find to do contentedly, humbly and cheerfully for Christ's sake—for all such, whether they be above you or below you in outward advantages and accomplishments you can have nothing but pity and sorrow to think that with all their opportunities they are missing the one thing which can give to life, under any conditions, a real joy and satisfaction. As John the

Baptist said of Jesus, you will gladly say of every one who can do more and better work in any line than yourself, "He must increase and I must decrease." And your joy will be just as great in the total good accomplished as tho your part in producing it was greater, and your honor connected with it more generally recognized.

Secondly, money-loving; avarice. Do you find yourself tempted to put the question, "What will it pay?" "How much can I make out of it?" above the question, "How will this bargain affect my fellow man?" Do you find yourself making trades where you would not willingly yourself take the consequences which these trades bring on the men you trade with? Do you find a tendency to treat your debtor, your workman, your servant, as you would not willingly be treated yourself, if you were in debt, if you were earning wages by the daily labor of your hands? Has this habit of getting as much out of everybody and giving as little back as possible so become a habit with you that you never think of the privation, the suffering, the disappointment your dealing brings to others? The love of the Christ, who gave, not His money alone, but His very life for men; the love of the Christ to whom all, even the lowliest, the least deserving, the most wayward, are still brethren and sisters, to be blest, and helped, and loved, and saved;

this love of Christ, really coming into your heart and taking possession of your life, will take out of you all that is accurst in the thirst for gold; and at the same time it will leave you thrifty, industrious and economical; and protect you from future poverty and want quite as effectively as these close-fisted, avaricious ways which you have come to regard as your only safeguard. In the face of all temptations to do wrong for the money it will bring, you will be able to say with Peter, "Thy silver perish with thee."

Thirdly. Is it the habit of running from house to house with the wretched tale of some fellow creature's misdoings, real or fancied, that likens you to these murderers of Jesus? Is that little member about the use of which James gives us so many warnings, the one which leads you most frequently into unchristlike conduct? If so, then your fault is one of the most difficult of all to cure. Yet even from malicious gossip and scandal, the grace of Christ can keep you. Let the pity and compassion of Him who said to the convicted woman, "Neither do I condemn thee; go and sin no more"—let the broad, human sympathy of Him who found even publicans and harlots more congenial to His spirit than their censorious and self-righteous accusers, once gain complete admission to your breast, and you will find it as impossible to speak harshly of a brother's sin or a sister's fall,

to find satisfaction in discussing iniquity, as it is now seemingly impossible to avoid it. You will still see with sorrow the evil and sin there is in human hearts and lives. When called upon to act with reference to a man who has done wrong, you will not ignore his misdeeds; when it is necessary to reprove directly, or to warn those interested indirectly, of a bad man's character, you will not hesitate to do it. But from out a heart in which Christ is present at the time, no unnecessary word of fault-finding or ill-willed gossip can ever pass.

Fourthly, compliance and servility. Are you accustomed to think what this, that, and the other one will say about you; how they will feel toward you; what possibly they may do to you before you make up your mind what to do in any given case? In other words, are you the slave of your associates? Let the life of Him, who, when advised to alter his course for fear that Herod might kill Him, replied: "Go and say to that fox, behold I cast out devils and perform cures to-day and to-morrow, and the third day I am perfected. Howbeit I must go on my way to-day and to-morrow and the day following"; let the spirit of Him who drove out the sellers of doves and overthrew the tables of the money-changers in the temple, not deigning to give answer to the chief priests who asked by what authority He acted; let the majestic calmness

of Him who would not in the slightest respect explain away his lofty claims before the Roman procurator who was to decide between release and crucifixion; let this manly independence that Christ displayed once get hold of you, and this excessive regard for what folks will say and think about you will instantly vanish.

To all who are disposed to criticize you after you have decided to take a given course, because God calls you that way, you will be able to say with Paul: "With me it is a very small thing that I should be judged of you or of man's judgment. He that judgeth me is God."

Thus for each and all of these sins, the grace of Christ can pardon us, and from them His spirit can preserve us.

In view of the presence of these same sinful tendencies within us; in view of the prevalence of these very evils in our midst today; in view of our Lord's words: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me," shall we not, with deeper contrition and more heartfelt confession of our sins, betake ourselves to Christ for His forgiveness and His saving power; that both now and in the great day when the men of every age and every nation shall be assembled before the judgment-seat of God, we may be found, not in the company of the traitor Judas, the envious

Caiaphas, the malignant Annas, the slanderous rabble and the servile Pilate; but may ours be the blesséd fellowship in Christ with the impetuous but repentant Peter, the faithful Marys, and the loving John.

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